

RGVEDA SAMHITĀ

Volume VII

ऋग्वेद संहिता

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वेद प्रतिष्ठान, नई दिल्ली

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लेखक Satya Prakash & Satya Kam

लेखक

RGVEDA SAMHITA Vol-VII

शीर्षक

शीर्षक
Book VI, Hymns [1-75]

[illegible]

गुरुकुल कांगड़ी विश्वविद्यालय
कृपया पुस्तक के ऊपर कोई निशान आदि
न लगावें।

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गुरुकुल कांगड़ी विश्वविद्यालय, हरिद्वार

वर्ग संख्या

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पुस्तक विवरण की तिथि नीचे अंकित है। इस तिथि सहित ३० वें दिन यह पुस्तक पुस्तकालय में वापस आ जानी चाहिए। अन्यथा ५० पैसे प्रति दिन के हिसाब से विलम्ब दण्ड लगेगा।

RGVEDA SAMHITĀ ऋग्वेद संहिता

with

English Translation

by

Svami Satya Prakash Sarasvati
and
Satyakam Vidyalkar

135400

Volume VII

Book VI, Hymns [1—75]

सप्तमो भागः

षष्ठं मण्डलम्, सूक्तानि [१—७५]



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Foreword

by

Dr. L.M. Singhvi

Executive Chairman, Veda Pratisthana:

The Vedas enshrine the cosmic vision and vitality of our ancestors and epitomise a living legacy of divine inspiration, intuition and insight.

The glory of the Vedas is their universal and timeless quality.

The subtle and symbolic invocations of the *Sruti* and the mystic and melodic music of the celestial hymns have hallowed human consciousness through trackless centuries with a sublime glow.

The Vedas exemplify a carefully nurtured and elaborately systematized oral tradition which is unrivalled in the annals of civilization.

The evocative poetry of joyous and spontaneous affirmation of life and nature, the unravelling explorations of the seers into the terrestrial and transcendental destiny of mankind, the pervasive immanence and the pristine omnipresence of primeval reality and primordial matter, and the wisdom and philosophy of Moral and Social Order in an harmonious equilibrium unfold the luminous realm of the spirit of the Vedas.

The Vedas are unique in their perspective of time and space.

Early in the history of human civilization, the Vedas proclaimed the essential unity of mankind, untrammelled by geographical barriers and tribal parochialism.

The Vedas declared the enduring filial allegiance of Man to Mother Earth: माता भूमिः पुत्रोऽहं पृथिव्याः.....प्रथमं. 12.1.12.

The Vedas articulated the essential equality and intrinsically equal dignity of men and nations and the need for cooperative effort for common benefit: प्रज्येष्ठोऽसौ प्रकृतिष्ठास एते, संभ्रातरो वायुधुः सौभगाय । ऋक्. 5.60.5.

The Vedas cautioned against recrimination, jealousy and ill-will among the human kindred: मा भ्राता भ्रातरं द्विषन् मा स्वसारमुत स्वसा.....प्रथमं. 3.30.3.

The Vedas aimed and aspired for an ambience of unfailing and ubiquitous friendship:

मित्रस्याहं वक्ष्या सव्याणि भूतानि समीक्षे ।

मित्रस्य वक्ष्या समीक्षामहे । यजु. 36.18.

The Vedas celebrate the *vac* whose array of thousand syllables and thousand postures of consciousness manifested in a thousand ways appear as flame-songs of the earth and the empyrean. In their innermost recesses are embedded the eternal and cosmic powers of illumination. The Vedic words rising from the oceanic depths of creative consciousness provide a panoramic vision and a thousand vignettes of that real inner illumination, *sva*, reached by *dhi*, the two facets of which are *karma* (action) and *prajna* (knowledge). In that realm of invocation and sacrifice, faith (*sraddha*) converges with reason (*tarka*); intuition assimilates perception; light combines with vigour; wisdom coalesces with valour; speech and action become one. The science of Vedas seeks that true synthesis of faith and reason, and in that pursuit, its prayer is that we may be blessed with "faith" that has not degenerated into the somnolence of the spirit and that we may be endowed with "reason" that has not, in the words of Gurudeva Tagore, lost "its way into the dreary desert sand of dead habit" and which has its habitation in the meandering maze of pointless prolixity:

वातारो देवा अधिष्ठाता नो मा नो निद्रा ईशत मोत जल्पः ।

यद्यं सोमस्य विष्वहं प्रियातः सुवीरासो विदयमावहेम ॥ ऋक्. 8.48.14.

The true Vedic faith does not countenance dogma; the Vedic reason is not a euphemism for sophistry; the Vedic word is not a victim of verbiage. The essential perception of the Vedas is not a prisoner of perversions. The humanism of Vedas is not a hypocrisy and the Vedic teaching of tolerance is not a transient contrivance. The core commitment of Vedas is to truth and *dharma*, to harmony and happiness, to freedom and justice. The soulful Vedic voyage in ceaseless quest of the experience of inner illumination and with its rich symbolism and manifold meanings is perhaps the oldest and the most magnificent and many-splendoured pilgrimage of the human spirit.

The Vedas gave the *Magna Carta* of Human Brotherhood and Universal Goodwill and proclaimed a noble prayerful Preamble to the humanitarian Constitution of One World based on friendship, fellow-feeling, freedom and fearlessness in words which are immortal and ever inspiring and which are central to the basic teleology and technology of building impregnable defences of peace in the minds of men. The Vedic seers who viewed the world of perception and the world of thought as a continuum prayed for the composite benediction of hearing noble thoughts and seeing noble deeds: *महं कर्णेभिः शृणुयाम देवा महं पश्येमाक्षिभिर्यजत्राः । यजु. 25.21*

In that endeavour of building a universe of noble thoughts and noble deeds, the Vedic seers convened a cosmic convocation based

on the fundamental human quest for truth and the acceptance of its many facets (एकं सद् विप्राः बहुधा वदन्ति):

आ नो भद्राः क्रतवो यन्तु विश्वतोऽब्धासो अपरीतास उद्भिदः ।

देवा नो यथा सदमिद् वृधे असन्नप्रायुवो रक्षितारो दिवे दिवे ॥ ऋक्. 1.89.1.

In the Vedic vision of human society, man in his relation to man was not predatory, aggressive and oppressive as in the Hobbesian nightmare which conjured up *homo homini lupus*. The Vedic ideal was that Man was under an obligation to protect and preserve and to aid and comfort mankind everywhere: पुमान् पुमांसं परिपातु विश्वतः । ऋक्. 6.75.14.

The Vedic philosophy of freedom and fearlessness reached a credal and climactic crescendo in the earthy yet ethereal invocations:

अभयं मित्रादभयमित्रादभयं ज्ञातादभयं परोक्षात् ।

अभयं नक्तमभयं दिवा नः सर्वा आशा मम मित्रं भवन्तु ॥ अथर्व. 19.15.7

Equally, the Vedic hymn of *togetherness* remains a refreshing reminder and a beacon light to the fractured and fragmented world out of whose womb the new world order is struggling to be born:

सङ्गच्छध्वं संवदध्वं सं वो मनांसि जानताम् ।

देवा भागं यथा पूर्वं सञ्जानाना उपासते ॥ ऋक्. 10.191.2.

These noble thoughts made the culture of the Vedas the first and foremost foundation of the edifice of universal values: सा प्रथमा संस्कृतिर्विश्ववाराः । यजु. 7.14.

These enduring verities of the Vedas are not a relic of the past, nor are they the exclusive preserve or the sole inheritance of Indians and Indo-Aryans. They belong to the common heritage of humanity and are relevant in our contemporary world and in our age. We owe it to ourselves and to the peoples and the nations of the world to share this precious heritage and to disseminate its message and meaning.

It is the proud privilege of Veda Pratisthana to be the chosen instrument of the monumental project for preparing and presenting a readable and systematic modern translation of all the four Vedas. The Veda Pratisthana has had the credentials and the capacity to attempt this ambitious task because it was founded on the deep understanding and encyclopaedic erudition of Swami Satya Prakashji, an eminent scientist and a distinguished professor before he became a *parivrajaka*, the firm financial support and the bounteous benefaction of Narendra Mohan Foundation, an eloquent and tangible testament of the Mohan family's liberal and public-spirited disposition, and of the intrepid faith, fortitude, vision and dedication of the late Shri Prakash Vir Shastri.

The munificence of Major Kapil Mohan and his family and their deep devotion to the cause of Vedic learning enabled the Veda Pratisthana to embark on this noble enterprise. It was Major Kapil Mohan's resolve to raise a truly meaningful memorial in the form of a new edition of the Vedas in remembrance of his elder brother, the late Col. Ved Ratan Mohan that led the Narendra Mohan Foundation to offer its generous and unsparing financial assistance for this project. We acknowledge our debt of gratitude to Major Kapil Mohan and to Narendra Mohan Foundation. We also take this opportunity to pay our tribute to the memory of Col. Ved Ratan Mohan whose life was a superb saga of service and an inexhaustible treasury of goodwill.

The late Shri Prakash Vir Shastri was the main architect of Veda Pratisthana. It was to him that we owed the initial organization, the basic conception and the purposeful momentum of the project. Indeed, we are only trying to translate his dream into a reality. An eminent and gifted parliamentarian, whose cascading eloquence, sparkling wit, mature wisdom and intrinsic goodness had a singular charm, Prakash Vir Shastri was an articulate exponent and a selfless missionary of the fundamental values of India's creative and spiritual culture. Spun and woven with the warp and woof of Indian sensitivity and perception, the tapestry of his life and work was as authentic as it was inspiring. He shunned the pettiness and parochialism of politics and strove to reinforce our national life with the tensile strength of our quintessential heritage. He lived and worked for national goals. In national politics he was the ambassador of the larger cultural claims on life. In his tragic and untimely death, Mother India lost an illustrious son who distinguished himself not by the office he held, nor by his wealth or material acquisitions, but by his dedicated and singleminded service to the cause of the nation. In his death, Veda Pratisthana lost its moving spirit, regained mainly because his memory is a motive force. We savour the exhilarating fragrance and see the inspiring and exhorting presence of his personality, pervasive, permeating and perdurable, in the fruition of this project and pay our affectionate homage to his everlasting memory.

Vyasa Poornima, 2054

PREFACE TO IIND EDITION

I feel proud in bringing out this second edition of the RGVEDA SAMHITA within a period of eighteen years. The first edition of the RGVEDA SAMHITA was published in 1977.

The Veda Pratisthana—publishers of the English translation of the Vedas was founded in 1973. The late Shri Prakash Vir Shastri was the main Architect of Veda Pratisthana. Of course, we are only trying to translate his dream into a reality. Its first President Dr. Govardhan Lal Datta requested Swami Satya Prakashji to undertake the assignment of Chief Editorship of this project and appointed Pandit Satyakam Vidyalankar to assist Shri Swamiji in this work. The work started immediately and it took full ten years to complete the thirteen volumes of the Rig-Veda.

After the sad demise of Dr. Govardhan Lal Datta, the Veda Pratisthana has been fortunate enough to have Dr. Lakshmi Mal Singhvi as its President. At present Dr. Singhvi has gone on his new assignment to United Kingdom to serve as the High Commissioner for India.

After completing the translation and publishing RIG-VEDA; the Veda Pratisthana took up the work of the YAJURVEDA AND SAMAVEDA. Shri Udaya Veer Viraj assisted Swamiji in the YAJURVEDA and Pandit Satyakam Vidyalankar in the translation of the SAMAVEDA.

The English translation of the ATHARVAVEDA has been assisted by Shri Udaya Veer Viraj, a distinguished graduate of Gurukul Kangri.

I take this opportunity to thank revered Swamiji and his team of translators. There might be many other friends in this project like our young and energetic Shri Ajay Sehgal, who is looking after the Ved Pratisthan now a days, and to whom I owe a word of appreciation. On this occasion my thoughts go to the memory of late Shri Prakash Veer Shastri, Dr. G.L. Datta and Shri R.S. Ahuja, who were associated with the project very closely.

**President
(Veda Pratisthana)**

ऋग्वेद संहिता

ṚGVEDA SAMHITĀ

ऋग्वेद संहिता

षष्ठं मण्डलम्

(१) प्रथमं सूक्तम्

(१-२३) त्रयोदशचन्दोग्यम् सूक्तस्य ब्राह्मणस्यो भगदाजः ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥२१॥

त्वं ह्यग्ने प्रथमो मनोताम्या धियो अभवो दस्म होता ।
त्वं सीं वृषन्नृणोर्दुष्टृर्गन्तु महो विश्वस्मै सहसे सहध्वै ॥१॥
अथा होता न्यसीदा यजीयानिळस्पद इषयस्त्रीड्यः सन् ।
तं त्वा नरः प्रथमं देवयस्मी महो राये चितयन्तो अनु ग्मन् ॥२॥

1.

Tvám hy āgne prathamó manótāsyā dhiyó ābhavo
dasma hótā | tvám sīm vṛishann akṛiṇor dushtārītu sáho vís-
vasmai sáhase sáhadhyai || 1 || ádhā hótā ny àsīdo yájīyān
ilás padá isháyann íḍyah sán | tám tvā nárah prathamān
devayánto mahó rāyé citáyanto ánu gman || 2 ||

ṚGVEDA SAMHITĀ

BOOK SIX

1

O adorable, magnificent Lord of universe, verily, you are the foremost, swift as mind and invoker of the cosmic forces. You are the sole inspirer of the consequent actions, and bestower of wisdom. You give us strength, which none may resist and wherewith we overcome all evil forces. 1

Being invoker and inspirer of universal sacrifice, you are glorified by us, and accepting our offerings you are established at the loftiest seat of divine wisdom. So, the meditating aspirants from the very beginning turn their mind towards you for obtaining great wealth and wisdom. 2

वृतेव॒ यन्तै॑ ब॒हुभिर्ष॑म॒च्ये॒ऽस्त्वे॒ रयि॑ जागृ॒वांसो॑ अनु॒ गमन् ।
 रु॒दन्त॑म॒ग्निं दर्श॑ने॒ बृह॑न्तै॒ व॒पाव॑न्तं वि॒श्वहा॑ दी॒दिवा॑ंसम् ॥३॥
 प॒दं दे॒वस्य॑ नम॑सा॒ व्यन्तः॑ श्रव॒स्यवः॑ श्रव॒ आप॑न्नमृ॒क्तम् ।
 नामा॑नि चि॒दधिरे॑ य॒ज्ञिया॑नि भ॒द्रायै॑ ते रण॑यन्त॒ संदृ॑ष्टौ ॥४॥

vritéva

yántam bahúbhir vasavyais tvé rayim jāgrivāṁso ānu
 gman | rūśantam agnīm darśatām bṛhāntam vapāvantaṁ
 viśvāhā didivāṁsam || 3 || padam devasya nāmasā vyāntaḥ
 śravyasyāvaḥ śrava āpann amṛiktam | nāmāni cid dadhre
 yajñīyāni bhadrayām te ranayanta sām̐dṛiṣṭau || 4 ||

त्वां वर्ध॑न्ति क्षि॒तयः॑ पृथि॒व्यां त्वां राय॑ उ॒भया॑ंसो ज॒नाना॑म् ।
 त्वं त्रा॒ता तर॑णे॒ चेत्यो॑ भूः पि॒ता मा॒ता स॒दमि॑न्मानु॒षाणा॑म् ॥५॥

tvām

vardhanti kshitāyaḥ prithivyām tvām rāya ubhāyāso jānā-
 nām | tvām trātā tarane cétyo bhūḥ pitā mātā sādama in
 mānushāṇām || 5 || 35 ||

॥३३॥ स॒प॒र्ये॒ण्यः स॒ प्रि॒यो वि॒क्ष्व॑ग्नि॒होता॑ म॒न्द्रो नि॒ षसा॑द्वा य॒र्जिया॑न् ।
 तं त्वा॑ व॒यं द॒म आ॑ दी॒दिवा॑ंस॒मुप॑ जु॒वाथो॑ नम॑सा॒ सदे॑म ॥६॥
 तं त्वा॑ व॒यं सु॒ध्यो॑ऽ न॒व्यम॑मे॒ सु॒न्नाय॑व॒ ईम॑हे दे॒वय॑न्तः ।
 त्वं वि॒ज्ञो अ॒नयो॑ दी॒द्यानो॑ दि॒यो अ॑ग्ने॒ बृह॑ता गे॒चुने॑न् ॥७॥

saparyēnyah śa priyó vikshv āgnīr hótā mandró ní sha-
 sādā yājīyān | tām tvā vayam dāma ā didivāṁsam ūpa jñu-
 bādho nāmasā sadema || 6 || tām tvā vayam sudhyò návyam
 agne-sumnāyāva īmahe devayāntaḥ | tvām viśo anayo dī-
 dyāno divó agne bṛhatā rocanéna || 7 ||

Those persons follow you with rich offerings, O adorable Lord, to obtain wealth and wisdom who are spiritually awakened. O adorable, you are brilliant, evermore charming, assiduously active and glorified with mature dedications. 3

Men, aspiring for divine glory, obtain abundant untinted fame when they offer you reverential homage. They, verily, gain titles of reputations, and find delight in your auspicious presence. 4

Men exalt you greatly upon this earth when you bestow on them celestial and terrestrial riches of all kinds. You extricate us from evil, and as such, you are known as preserver and unfailing father and mother of mankind for all times. 5

Lord, who is adorable, affectionate, giver of gifts, bestower of bliss—is always with the mankind. So let us approach him and kindle his glory in our hearts and offer him praises with humility and respect. 6

O adorable Lord, we, the intelligent devotees, desirous of happiness, and aspiring for divinity, glorify you with respects. O Lord, may you with your exceeding lustre lead men to the heaven's exalted splendour. 7

वि॒शां क॒विं वि॒ष्पतिं॑ श॒श्वतीनां॑ नि॒तोशनं॑ वृ॒षभं॑ च॒र्पणी॑नाम् ।
 प्रे॒तीप॑णिमि॒षये॑न्तं पा॒वकं॑ रा॒जन्तम॑ग्निं य॒जुतं॑ र॒यीणा॑म् ॥८॥
 सो अ॒ग्न ई॒जे श॒श्वे च॒ सतो॑ यस्तु॒ आन॑द् स॒मिधो॑ हृ॒व्यदा॑तिम् ।
 य आहु॑तिं परि वे॒दा नमो॑भिर्वि॒श्वेत्स वा॒मा द॑धते त्वो॒तः ॥९॥

visām kavīm vispā-
 tim śaśvatinām nitōsanam vṛishabhām carshaṇīnām | prēti-
 shanīm isháyantam pāvakām rājantam agnīm yajatām rayi-
 ṇām || 8 || só agna īje śaśamé ca mārto yás ta ānat samí-
 dha havyádātim | yá áhutim pári védā námobhir vísvét sá
 vāmá dadhate tvótah || 9 ||

अ॒स्मा उ॑ ते म॒हि म॒हे वि॒धेम॑ नमो॑भिर्ग॒मे स॒मिधो॑त हृ॒व्यैः ।
 वे॒दी अ॒नो म॒हसो॑ गी॒र्भिर॒कथै॑रा ते भ॒द्राया॑ सु॒मनो॑ य॒तेम॑ ॥१०॥

asmā u te máhi mahé vidhema
 námobhir agne samídhotá havyaíh | védī sūno sahaso gīr-
 bhir ukthair ā te bhadráyām sumatāu yatema || 10 ||

आ यस्तु॑तन्ध॒ गेद॑सी वि॒ भा॒सा श्रवो॑भिश्च श्रव॒स्यस्त॑रुवः ।
 बृ॒हद्वि॒र्याजैः॑ स्थ॒विरे॒भिस्मे॑ रे॒वद्वि॒रग्ने॑ वित॒रं वि॒ भा॒हि ॥११॥
 नृ॒वद्वि॒सो म॒दुमि॒द्वेह्य॑स्मे भृ॒रि तो॒काय॑ त॒नया॑य प॒श्वः ।
 पू॒र्वीरि॒पो बृ॒हती॒गरे॒अघा॑ अ॒स्मे भ॒द्रा सौ॑श्रव॒सानि॑ सन्तु ॥१२॥
 पु॒रुण्य॑ग्ने पु॒रुधा॑ त्वा॒या वसू॑नि रा॒जन्व॑सुता ते अ॒श्याम् ।
 पु॒रुणि॑ हि त्वे पु॒रुव॑र स॒न्त्यग्ने॑ वसु॑ वि॒धते॑ रा॒जनि॑ त्वे ॥१३॥

ā yás
 tatántha ródasī ví bhāsá śrávobhiṣ ca śravasyàs tárutrah |
 bṛihádbhir vájai sthávirebhir asmé revádbhir agne vita-
 rām ví bhāhi || 11 || nṛivád vaso sádam íd dhehy asmé
 bhūri tokāya tánayāya paśvāh | pūrvír ísho bṛihatír āré-
 aghā asmé bhadrá sauśravasāni santu || 12 || purūṇy agne
 purudhá tvāyá vásūni rājan vasútā te aśyām | purūṇi hí
 tvé puruvāra sánty ágne vásu vidhaté rájani tvé || 13 || ३७ ||

We glorify the Lord, the wisest amongst His ever-existing people, the destroyer of adversities, the bestower of all benefits on mankind, the moving inspirer, the provider of food, the resplendent, the purifier, and the one who is worshipped for riches. 8

O adorable Lord, the man who worships, praises, and offers homage to you with loving devotion as if with kindled fuel, and who commits himself with humility unto your favours, verily, is blessed with your protection and abundant wealth. 9

O adorable Lord, the source of strength, we offer our devotion to you with complete surrender, with reverence, hymns and oblations on the sacred place of worship. May we succeed in gaining your auspicious favours. 10

O refulgent, you have covered heaven and earth with splendour and glory. You are saviour of men, hence adored by devotional praises. May your everlasting glory shine on us with abundance of food, wealth and wisdom. 11

O Lord of affluence, bestow upon us, at all times, opulence conjoined with descendants, and (grant) abundance of cattle to our sons and grandsons. May we obtain needful and abundant nourishment, along with noble, untinted, and auspicious fame. 12

May I for my enrichment obtain many and various treasures through your love and grace, O effulgent Lord. O widely loved and worshipped Lord, infinite are the boons, aggregated in you, to be delivered to him who serves you. 13

(२) द्वितीयं सूक्तम्

(१-११) एकादशर्चस्यास्य सूक्तस्य बार्हस्पत्यो भगद्वाज ऋषिः । अग्निदेवता । (१-१०) प्रथमादिदशर्चा-
मनुष्येषु, (११) एकादश्याश्च शक्नी उन्दसी ॥

॥१॥

त्वं हि क्षैतवद्यशोऽग्ने मित्रो न पत्यसे ।
चं विचर्षणे श्रयो वसो पुष्टिं न पुष्यसि ॥१॥

2.

Tvám hí kshaittavad yásó 'gne mitró ná pátyase | tvám
vicarshane śrávo váso pushṭim ná pushyasi || 1 ||

त्वां हि प्मा चर्षणयो यज्ञेभिर्गीभिरीळते ।
त्वां वाजी यात्यवृको रजस्तूर्विश्चर्षणिः ॥२॥

सजोषस्त्वा दिवो नरो यज्ञस्य केतुमिन्धते ।
यद् स्य मानुषो जनः सुन्नायुर्जुह्वे अध्वरे ॥३॥

ऋथ्यस्ते सुदानवे धिया मर्तेः शशमते ।
ऊती ष बृहतो दिवो द्विषो अंहो न तरति ॥४॥

समिधा यस्त आहुतिं निशितिं मर्त्यो नशत् ।
व्यावन्तं स पुष्यति क्षयमग्ने शतायुषम् ॥५॥

tvám hí

shma carshanāyo yajñóbhīr gīrbhīr īlate | tvám vājī yāty
avrikó rajastūr viśvacarshaṇih || 2 || sajóshas tvā divó náro
yajñásya ketúm indhate | yád dha syá mánusho jánah su-
mnāyúr juhvé adhvaré || 3 || rīdhad yás te sudānave dhiyā
mártaḥ śaśamate | ūtī shá bṛiható divó dvishó áňho ná ta-
rati || 4 || samídhā yás ta áhutim nīṣitim mártyo náṣat | va-
yávantam sá pushyati ksháyam agne śatáyusham || 5 || 1 ||

O adorable Lord, your princely glory sustains us like the sun. O Lord of treasures, beholder of all, you cherish us with food and nourishment. 1

Men verily adore you with selfless acts and praises, the friendly sun, the sender of rain and the beholder of universe moves to your proximity. 2

Verily, men of one accord, serve you with noble deeds and with praises. As you are the emblem of all sacred works, the benevolent, enlightened devotee kindles your glory. All rational beings aspiring for bliss invoke you in their benign selfless works. 3

May the mortal who propitiates the benefactor and the bountiful Lord with intelligent actions, with the assistance of divine resplendent powers come safe through the straits of enmity and sin. 4

The mortal, who approaches you with his intensive, enflamed dedication, enjoys the comforts of descendents from all sides and a prosperous life of a hundred years. 5

॥२॥

त्वेषस्ते धूम ऋण्वति दिवि षड्लुक आततः ।
 स्रो न हि द्युता त्वं कृपा पावक रोचसे ॥६॥
 अथा हि विश्वीड्योऽमि प्रियो नो अतिथिः ।
 रण्वः पुरीव जूर्यः सूनुरं त्रयाय्यः ॥७॥

tveshás te dhūmá ṛṇvati diví sháñ chukrá átataḥ | sūro
 ná hí dyutá tvám kṛipá pāvaka rócase || 6 || ádhā hí vikshv
 ídyó 'si priyó no átithiḥ | raṇvāḥ puríva jūryaḥ sūnúr ná
 trayayáyyaḥ || 7 ||

कत्या हि द्रोणे अज्यसेऽग्ने वाजी न कृत्यः ।
 परिग्मेव स्वधा गयोऽत्यो न ह्यार्यः शिशुः ॥८॥
 त्वं त्या चिदच्युताग्ने पशुर्न यवमे ।
 धामा ह यत्ने अजर वना वृश्चन्ति शिक्रमः ॥९॥

वेषि ह्यध्वरीयतामग्ने होता दमे विशां ।
 समृधो विस्पते कृणु जुषस्य हव्यमङ्गिरः ॥१०॥
 अच्छा नो मित्रमहो देव देवानग्ने वोचः मुमतिं रोदस्याः ।
 ग्राहि स्वस्ति सुभितिं दिवो नृन्दिषो अंहंसि दुरिता तरेम ता तरेम तवावसा तरेम ॥११॥

krátvā hí dróṇe ajyásó 'gne vājī ná kṛi-
 tvyah | párijmeva svadhā gáyó 'tyo ná hvāryāḥ śśuḥ || 8 ||
 tvám tyā cid ácyutāgne paśúr ná yāvase | dhāmā ha yāt
 te ajara vānā vṛṣcānti śikvasaḥ || 9 || véshi hy ádhvarīya-
 tām ágne hótā dáme viśām | samṛdho viस्पate kṛiṇu ju-
 shásva havyám āngirah || 10 || áchā no mitramaho deva de-
 vān ágne vócaḥ sumatīm ródasyoḥ | víhí svastīm sukshitīm
 divó nrīn dvishó ánhānsi duritá tarema tá tarema távāvasā
 tarema || 11 || २ ||

O Lord of divine radiance, your pure bright glory like the bright smoke, lifts itself aloft, and shines far-extended in heaven. You shine with radiance like the sun when propitiated by sacred hymns. 6

You must be glorified as a well-loved guest amongst the people. You are like an elder in a venerated city and to be cherished, for protection like a son. 7

O adorable Lord, you just like fire by attrition of wood. You are manifested in the physical world by your creation. You are vigorous as a horse and circumbiant like wind. You are dear like food and home and eager like a young courser that runs astray. 8

O supreme Lord, you, as fire from fuel, or like a grazing ox consume the apparently imperishable. And O eternal one, your mighty flames swallow the whole forest of universe. 9

O refulgent, the benefactor, the adorable Lord of the people, you enter as the ministrant priest into the home of those men who wish to perform noble deeds. You render them prosperous;—may you accept their homage. 10

O divine mighty adorable Lord, may you call hither the favour of Nature's bounties, extending from earth to heaven. May you bring wealth from heaven, so that men may dwell securely. May we overcome the malign oppressions of enemies, our iniquities and our difficulties. May we overcome them the sins of the past; may we overcome all of them through your help. 11

(३) तृतीयं सूक्तम्

(१-८) अष्टर्चम्याम्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥३॥

अग्ने स क्षेषदृत्तपा क्रतेजा उरु ज्योतिर्नशते देवयुष्टे ।
 यं त्वं मित्रेण वरुणः सृजोषा देव पासि त्यजमा मर्तमंहः ॥१॥
 ईजे यज्ञेभिः शशमे शर्माभिर्ऋधद्वा रायाग्नये ददाश ।
 एवा च न तं यज्ञसामजुष्टिर्नाहो मर्तं नशते न प्रदक्षिः ॥२॥
 सूरौ न यस्य दृशतिरेषा भीमा यदेति शुचतस्त आ धीः ।
 हेपस्वतः शुरुधो नायमक्तोः कुत्रा चिदृण्वो वसुतिर्वनेजाः ॥३॥

3.

Ágne sá ksheshad ṛitapā ṛitejā urí jyótir naṣate deva-
 yúsh te | yám tvám mitréṇa vāruṇaḥ sajóshā déva pási
 tyájasā mártam āñhaḥ || 1 || ījé yajñébbhiḥ śaśamé śamībhir
 ṛidhādvārāyāgnāye dadāṣa | evā canā tām yaśásām ājushtir
 nāñho mártam naṣate ná prādṛiptih || 2 || sūro ná yásya
 drīṣatír arepā bhīmā yád éti śucátās tā ā dhīḥ | h́eśhasva-
 taḥ surúdbho náyam aktóḥ kútrā cid ranvó vasatír vanejáh
 || 3 ||

तिग्मं चिदम् महि वर्षो अस्य भसदश्वो न यमसान आसा ।
 विजेहमानः परशुर्न जिह्वां द्रविर्न द्रावयति दारु धक्षत् ॥४॥
 स इदस्तेषु प्रति धादसिप्यज्जिहीति तेजोऽयसो न धाराम् ।
 चित्रध्रजतिररुतिर्यो अक्तोर्वेन पद्वा रघुपत्मजंहाः ॥५॥

tigmám cid éma máhi várpo asya bhásad áṣvo ná
 yamasāná āsā | vijéhamānaḥ paraśúr ná jilvām dravír ná
 drāvayati dāru dhákshāt || 4 || sá íd ásteva práti dhād asi-
 shyāñ chíṣita téjó 'yaso ná dhārām | citrádhrajatir aratír
 yó aktór vér ná drushádvā raghupátmajañbhāḥ || 5 || ३ ||

O adorable Lord, your devotee , the offerer of sacrifice, born of eternal truth, attains wide radiance from you and against all iniquities gets protection from you, strengthened by your divine light and spiritual bliss. 1

The one, who serves adorable Lord by performing beneficial acts with dedication, and offers homage, and completely surrenders his ego to the bounteous supreme Lord, such a mortal is never afflicted with the want of glory, nor do sin and false pride overwhelm his personality. 2

The fire-divine is spreading on all sides with awe-inspiring flames and characteristic sounds; her appearance is as faultless as that of the sun. The fire, the child of wood, the asylum of all, looks charmingly resplendent everywhere. 3

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Sharp is his (fire-divine's) path, and his vast form shines like a horse champing fodder with his mouth, darting forth his tongue as it were a hatchet. He burns physical waste to ashes, like a smelter, who fuses metal. 4

He casts afar his flames as an archer and sharpens when about to dart his radiance; as a warrior he whets the edge of his iron weapons. He keeps moving along brilliant pathways, through the night, like a roosting bird of rapid pinion. 5

॥४॥ स ई रेभो न प्रति वस्त उस्त्राः शोचिषा रारपीति मित्रमहाः ।
 नक्तं य ईमरुषो यो दिवा नृनमर्त्यो अरुषो यो दिवा नृन् ॥६॥
 दिवो न यस्य विधतो नवीनोदृषा रुक्ष ओषधीषु नूनोत् ।
 घृणा न यो ध्रजसा पत्मना यन्ना रोदसी वसुना दं सुपती ॥७॥
 धायोभिर्वा यो युज्येभिरर्केर्विद्युन्न दवियोत्स्वेभिः शुष्मैः ।
 शर्धो वा यो मरुतां ततक्ष क्रभुर्न त्वेषो रभसानो अद्यौत् ॥८॥

sá īm rebhó na práti vasta usráḥ śociṣhā rārapīti mi-
 trāmahāḥ | náktam yá īm arushó yó dívā nṛīn āmartyo
 arushó yó dívā nṛīn || 6 || divó ná yásya vidható návinod
 vṛṣhā rukshā óshadbīshu nūnot | ghrīṇā ná yó dhrájasā
 pátmanā yánn á ródasī vásunā dām supátñī || 7 || dhāyobhir
 vā yó yújyebhir arkaír vidyún ná davidyot svébhiḥ śush-
 mail | śárdho vā yó marútām tatáksha ṛibhúr ná tveshó
 rabhasānó adyant || 8 || 4 ||

(४) चतुर्थं सूक्तम्

(१-८) अष्टर्षम्याम्य सूक्तस्य वार्हस्पत्यो भगवान् ऋषिः । अग्निदेवता । त्रिष्टुप् छन्दः ॥

॥५॥ यथा होतर्मनुषो देवताता यज्ञेभिः मृतो सहस्रो यजासि ।
 एवा नो अद्य समना समानानुशन्न उशतो यक्षि देवान् ॥१॥
 स नो विभावा चक्षणिर्न वस्तोरमिर्वन्दारु वेद्यश्चनो धात् ।
 विश्वायुर्यो अमृतो मर्त्येषुर्भुद्भुदतिधिर्जातवेदाः ॥२॥

4.

Yáthā hotar mánusho devátātā yajñébbhiḥ sūno sabaso
 yájñasi | evā no adyá samanā samānān uśānn agna uśató
 yakshi devān || 1 || sá no vibhāvā cakshāñir ná vástor agnir
 vandāru védyas cáno dhāt | viśváyur yó amṛito mártye-
 shūsharbhūd bhūd átithir jātāvedāḥ || 2 ||

Like the adorable sun, he clothes himself with beams of morning, diffusing friendly light, and resounding along with his radiance. He is the one who is luminous by night, and who inspires men to their work by day. He is immortal and radiant, and as such, verily, inspires men by day. 6

Of whom, the mysterious voice in cosmos, as if of the sun, is heard when he scatters his glow amongst the plants. He is brilliant showerer of blessings, who, among manifested creation, moving with his glow, rushes forth to fill both the worlds—well-wedded earth and heaven—with divine treasure. 7

He goes with sacred rays, as if with self-harnessed, well-governed steeds, and shines like lightning with his own scorching flames. He, associated with cosmic vital principles, glows radiant and moves rapid as the wide-sunshine. 8

O adorable Lord, you are source of strength, and invoker of cosmic forces, in the same manner as a man offering homage by means of selfless deeds. May you willingly invoke for us the assenting Nature's bounties, regarding them as your equal. 1

May that adorable Lord, who, like the illuminator of the day, is resplendent and cognizable by all, grant us commendable food. He is dear as a guest, is the life of all and immortal among mortals. He is always awake at dawn and knows all that exists. 2

द्यावो न यस्य पनयन्त्यभ्यं भासांसि वस्ते सूर्यो न शुक्रः ।
 वि य इनोत्यजरः पावकोऽश्रस्य चिच्छिन्नथत्पूर्याणि ॥३॥
 वृष्णा हि सूनो अस्यद्भसद्वा चक्रे अग्निर्जनुषाज्मानम् ।
 स त्वं न ऊर्जसन् ऊर्जं धा राजेव जेरवृके क्षेप्यन्तः ॥४॥
 नितिक्ति यो वारणमन्नमत्ति वायुर्न राष्ट्रयत्येत्यकून् ।
 तुर्याम यस्त आदिशासरातीरत्यो न हुतः पततः परिहुत ॥५॥

dyāvo ná yásya

panáyanty ábhvam bhásānsi vaste sūryo ná śukráḥ | ví yá
 inóty ajárah pávakó 'śnasya cic chishnathat pūrvyāni || 3 ||
 vadmā hí sūno ásy admasádvā cakré agnír janúshājmān-
 nam | sá tvām na ūrjasana ūrjam dhā rájeva jer avṛiké
 ksheshy antāḥ || 4 || nítikti yó vāraṇām ānnam átti vāyúr
 ná rāshtry áty ety aktūn | turyāma yás ta ādísām árātīr
 átyo ná brútaḥ pátataḥ parihrút || 5 || ॥

॥३॥

आ सूर्यो न भानुमद्भिरर्केरग्रे ततन्थ रोदसी वि भासा ।
 चित्रो नयत्परि तमांस्यक्तः शोचिषा पत्मन्नौशिजो न दीयन् ॥६॥
 त्वां हि मन्द्रतममर्कशोकैर्वैवृमहे महि नः श्रोप्यमे ।
 इन्द्रं न त्वा शर्वसा देवता वायुं पृणन्ति राधसा नृतमाः ॥७॥

ā sūryo ná bhānumádbhīr arkaír āgne tatānthā ródasī
 ví bhāsā | citró nayat pári támānsy aktāḥ śocīshā pátmann
 auṣijó ná díyaṇ || 6 || tvām hí mandrátamam arkaśokaír
 vavṛimāhe máhi naḥ śróshy agne | índraṁ ná tvā śávasā
 devátā vāyúm pṛṇanti ráddhasā nrítamāḥ || 7 ||

His worshippers celebrate His great deeds and appreciate them with wonder. Radiant as the sun, He clothes himself with lustre. He is exempt from decay and is purifier. He illumines all things and destroys the unsatiated desires. 3

Adorable Lord, the source of strength is to be praised when His glory is established in the sacred works. Since His manifestation, He grants habitation and food. He is giver of strength—a source vitality to us, He triumphs like a prince, so that foes may not trouble us in our unassailed dwellings. 4

He is the one, who whets his gloom-dispersing radiance, and accepts reverential homage, and as a Lord of vitality, He overcomes dark forces. May He prevail on them who resist His command, and may you, O Lord, with the swiftness of a horse, be the destroyer of the assailing adversaries. 5

O adorable Lord, you overspread our inner realms with enlightenment and refulgent radiance, like the sun with his lustrous rays on the heaven and earth. The wonderful Lord disperses the glooms of conscience like the adorned sun moving on his path, imbued with light. 6

We celebrate your glory which is most adorable, and deserves to be glorified by sacred praises; the leaders earnestly honour you with offerings. Your divine splendence is manifest in lightning and your strength in wind. 7

नू नो अग्नेऽवृकेभिः स्वस्ति वेपि रायः पथिभिः पर्यहः ।
ता सुरिभ्यो गृणते रसि सुन्नं मदेम शतहिमाः सुवीराः ॥८॥

nū no agne
'vrikébhiḥ svastí vēshi rāyāḥ pathibhiḥ pārshy ānhah | tā
sūrībhyo grīṇatē rāsi sunnām mādema śatāhimāḥ suvīrāḥ
॥ 8 ॥ ८ ॥

(१.) पञ्चमं सूक्तम्

(१-७) समवेत्याम्य मृतस्य बाहेयस्यो भग्नराजं क्रपिः । भग्निदेवता । त्रिष्टुप् छन्दः ॥

॥ ७ ॥ हुवे वः मृतुं सहस्रो युवानमद्रोघवांचं मतिभिर्यविष्ठम् ।
य इन्वति द्रविणानि प्रचेता विश्ववासणि पुरुवारो अध्रुक ॥१॥
त्वे वसूनि पुर्वणीक होतदोषा वस्तोरेरिरे यज्ञियासः ।
क्षामेव विश्वा भुवनानि यस्मिन्त्सं सौभगानि दधिरे पावके ॥२॥

5.

Huvé vaḥ sūnūṃ sāhaso yūvānam ādroghavācam matī-
bhir yāvishtṥam | yā invati drāviṇāni prācetā viṣvāvārāṇi
puruvárō adhrúk ॥ 1 ॥ tvé vāsūni purvaṇīka hotar doṣhā
vāstor érire yajñīyāsaḥ | kshāmeva viṣvā bhūvanāni yāsmīn
sām saubhagāni dadhiré pāvaké ॥ 2 ॥

त्वं विश्वं प्रदिवः सीद आसु कृत्वा रथीरभवो वार्याणाम् ।
अत इनोषि विधृते चिकित्यो व्यानुषज्जातवेदो वसूनि ॥३॥
यो नः सनुत्यो अभिदासदमे यो अन्तरो मित्रमहो वनुष्यात् ।
तमजरेभिर्वृषभिस्तव स्वैस्तपो तपिष्ठ तपसा तपस्वान् ॥४॥

tvām vikshú pradīvaḥ
sīda āsú krátvā rathír abhavo vāryāṇām | āta inoshi vi-
dhaté cikitvo vy ānushág jātavedo vāsūni ॥ 3 ॥ yó naḥ sá-
nutyo abhidāsad agne yó ántaro mitramaho vanushyāt |
tām ajārebhir vṛṣhabhis tāva svaís tápā tapishtṥa tāpasā
tāpasvān ॥ 4 ॥

May you quickly conduct us, O Lord, by unmolested paths, to riches and prosperity. Convey us beyond sin. Those delights which you give to your adorers, may you extend them to him, who glorifies you; and may we, living for a hundred winters, and blessed with excellent posterity, be happy. 8

5

I invoke you with hymns, O prime source of strength. You are youthful, ever-young, irreproachable God, full of wisdom, praised by all, merciful and devoid of malice, and the one who bestows prosperity to all. 1

O fire-divine of multi-blazing flames, the invoker, you are the one on whom all the performers of sacred acts repose their confidence night and day. These performers offer all good things to the sacrificial fire as Nature's bounties establish all living beings firmly on this earth. 2

O fire-divine, the cognizant of all that is born, you have been abiding since eternity among living people of the creation. You have ever been bestowing to them, by your design, all divine blessings, and have been continually granting treasures to those who have been constantly serving you. 3

O supreme resplendent Lord, mighty saviour of loyal devotees, may you, blazing with your radiance, consume him with your own imperishable flames, who, living in neighbourhood or secretly, designs to harm and assail us. 4

यस्ते यज्ञेन समिधा य उक्थेरर्केभिः सूनो सहसो ददाशत् ।
 स मर्त्येष्वमृतं प्रचेता राया द्युम्नेन श्रवसा वि भाति ॥५॥
 स तत्कृधीषितस्तूर्यमग्ने स्पृधो बाधस्व सहसा सहस्वान् ।
 यच्छस्यसे द्युभिरक्तो वचोभिस्तज्जुषस्व जरितुर्घोषि मन्म ॥६॥
 अश्याम तं काममग्ने तवोती अश्याम रयिं रयिवः सुवीरम् ।
 अश्याम वाजमभि वाजयन्तोऽश्याम द्युन्नमजराजरं ते ॥७॥

yās te yajñēna samīdhā yā ukthair arkébbhiḥ
 sūno sahaso dādāsat | sá mārtyeshv amṛita prācētā rāyā
 dyumnēna śrávasā ví bhāti || 5 || sá tát kṛidhīshitás tūyam
 agne sprīdho bādhasva sáhasā sáhasvān | yāc chasyāse dyú-
 bhir aktó vácobhis táj jushasva jaritúr ghóshi mánma || 6 ||
 aśyāma tám kāmam agne távotí aśyāma rayīm rayivah
 suvīram | aśyāma vājam abhí vājáyanto 'śyāma dyumnám
 ajarājáram te || 7 || 7 ||

(६) षष्ठं सूक्तम्

(१-७) सप्तर्ष्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥८॥ प्र नव्यसा सहसः सूनुमच्छा यज्ञेन गातुमव इच्छमानः ।
 वृश्चद्वनं कृष्णयामं रुदन्तं वीती होतारं दिव्यं जिगाति ॥९॥
 स श्वितानस्तन्यतू रौचनस्था अजरेभिर्नानदद्भिर्यविष्ठः ।
 यः पावकः पुरुतमः पुरुणि पृथून्यग्निरेनुयाति भर्वन् ॥१०॥
 वि ते विष्वग्वातजूतासो अग्ने भामासः शुचे शुचयश्चरन्ति ।
 तुविम्रक्षासौ दिव्या नवग्या वना वनन्ति धृषता रुजन्तः ॥११॥

6.

Prá návyasā sáhasaḥ sūnūm áchā yajñēna gātúm áva
 ichámānaḥ | vṛiṣcādvanaṁ kṛiṣṇáyāmaṁ rúṣantaṁ vītí hó-
 tāraṁ divyám jigāti || 1 || sá śvitānás tanyatú rocanasthá
 ajárebhir nánadadbhir yávishtāḥ | yāḥ pāvakāḥ purutāmaḥ
 purūṇi prithūny agnir anuyāti bhárvan || 2 || ví te víshvag
 vátajūtāso agne bhāmāsaḥ ſuce śúcayaḥ caranti | tuvimra-
 ksháso divyá návagvā vānā vananti dhṛishatā rujántaḥ || 3 ||

O source of strength, immortal Lord, verily, the person who serves you with selfless and dedicated actions and sings your sacred hymns, shines out, among men. He becomes eminent in wisdom, and possesses splendid opulence and food. 5

O adorable Lord, may you quickly accomplish that for which we solicit you. May you with your might subdue our adversaries. May you be pleased when you are glorified with melodious sacred verses of the devotee and shine with radiance decked with brightness. 6

O adorable Lord, may we obtain all that we aspire for through your grace. O bestower of wealth and wisdom, may we, desiring food and progeny, be provided with them and be blessed with that eternal glory, of which you are the sole possessor. 7

6

He (the devotee), who seeks furtherance and grace, proceeds to the proximity of the fire-divine, the prime source of strength, with his everfresh devotional songs, calling the divine ministrant to share the banquet of Lord of cosmic sacrificial acts. The fire-divine consumes the physical desires, just as ordinary fire consumes a forest. Bright and shining it moves forward leaving black traces (of burnt plants) on the path. 1

This cosmic fire-divine is white-hued, vociferous and dwells in firmament. He is eternal, ever-young and is loud-voiced. He is purifier, and assuming many forms proceeds feeding upon numerous and substantial forests. 2

O pure cosmic fire-divine, your bright flames impelled by vital elements spread wide in every direction, consuming all physical forms i. e. forests. Your ever-riding beams of radiance play upon the woods, boldly enveloping them in lustre. 3

ये ते शुक्रासः शुचयः शुचिष्मः क्षां वपन्ति विषितासो अश्वाः ।
 अथ भ्रमस्त उर्विया वि भति यातयमानो अधि सानु पृश्ने ॥४॥
 अथ जिह्वा पापतीति प्र वृष्णो गोपुयुधो नाशनिः सृजाना ।
 शूरस्येव प्रसितिः शानिरभेर्दुर्वर्तुर्भिमो दयते वनानि ॥५॥

yé te sukrāsah śucayah sucishmah kshām vāpanti víshi-
 tāso áṣvāḥ | ádha bhramás ta urviyā ví bhāti yātáyamāno
 ádhi sānu prīṣṇe ॥ 4 ॥ ádha jihvā pāpatīti prā vṛiṣṇo go-
 shuyúdhō nāśāniḥ sṛijānā | śúrasyeva prāsitiḥ kshātír agnér
 durvārtur bhīmó dayate vānāni ॥ 5 ॥

आ भानुना पार्थिवानि जयांसि महस्तोदस्य धृषता ततन्ध ।
 स बाधस्वाप भया सहोभिः स्पृधो वनुष्यन्वनुषो नि जूर्व ॥६॥
 स चित्र चित्रं चितयन्तमस्मे चित्रक्षत्र चित्रतमं वयोधाम् ।
 चन्द्रं रयिं पुस्वीरं बृहन्तं चन्द्रं चन्द्राभिर्गुणते युवस्व ॥७॥

ā bhānúnā pāarthivāni
 jāyānsi mahās todāsya dhrishatā tatantḥa | sā bādhasvāpa
 bhayā sáhobhi sprīdhō vanushyātṁ vanúsho ni jūrva ॥ 6 ॥
 sā citra citrām citáyantam asmé cītrakshatra citrátamam
 vayodbām | candrām rayīm puruvīram brihāntam cāndra
 candrábhir grīnaté yuvasva ॥ 7 ॥ ८ ॥

(७) समं सूक्तम्

(१-७) समचम्याम्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । वैश्वानरोऽग्निर्देवता । (१-५) प्रयमादिपञ्चवां
 त्रिष्टुप्, (६-७) पष्टीसप्तम्योश्च जगती छन्दसी ॥

॥९॥ मूर्धानं दिवो अरतिं पृथिव्या वैश्वानरमृत आ जातमग्निम् ।
 कविं सम्राजमतिथिं जनानामासन्ना पात्रं जनयन्त देवाः ॥१॥

7.

Mūrdhānam divó aratīm prithivyā vaiṣvānarām ṛita ā
 jātām agnīm | kavīm samrājam ātithiṁ jānānām āsānn ā
 pātram janayanta devāḥ ॥ 1 ॥

O resplendent fire-divine, when your pure and bright speedy rays like horses are loosened from their bound, they shear the many-tinted ground beneath them. Your flames, haunting about the high lands of earth, shine out far and wide and their rapidly moving flickers, mounting over earth's high ridges, blaze fiercely. 4

The flames of this mighty cosmic fire descend like the hurled thunderbolt of the powerful Lord of heaven. Its fierce flame has the energy of destroying all material forms. He, being irresistible and fearful, consumes all superficial material forms, as fire consumes the forests. 5

You over-spread on all the accessible places of the earth with light, energetic power and impelling force. May you drive away all perils with your conquering might and fighting out against our adversaries burn up those who harm us. 6

O splendrous divine fire, possessing splendid strength, the bestower of delight, may you grant to us, your loyal devotees praising you with delightful sacred hymns, the most wonderful life-giving treasures. O vast bright cosmic divine fire, may you confer on us great glory, supply nourishment and provide heroic progeny. 7

Divine forces of cosmos manifest the universal leader, the protective fire-divine who is a messenger of earthly beings and symbol of heavenly luminaries. He, an offspring of eternal order, is wise, sovereign, a guest dear to men and eternally existing. 1

नाभिं यज्ञानां सदनं रयीणां महामाहावमभि सं नवन्त ।
 वैश्वानरं रथ्यमध्वराणां यज्ञस्य केतुं जनयन्त देवाः ॥२॥
 त्वहिप्रो जायते वाज्यमे त्वद्वीरासो अभिमातिषाहः ।
 वैश्वानर त्वमस्मासु धेहि वसूनि राजन्स्पृहयाय्याणि ॥३॥
 त्वां विश्वे अमृतं जायमानं शिशुं न देवा अभि सं नवन्ते ।
 तव क्रतुभिरमृतत्वमायन्वैश्वानर यत्पित्रोरदीदिः ॥४॥

nābhim yajñānām sádanam
 rayīnām mahām āhāvām abhī sām navanta | vaiṣvānarām
 rathyām adhvarānām yajñāsya ketum janayanta devāḥ || 2 ||
 tvād vípro jāyate vājy āgne tvād vīráso abhimātisháhaḥ |
 vaiṣvānara tvām asmāsu dhehi vásūni rājan sprihayáyyāni
 || 3 || tvām víšve amṛita jāyamānam śīśum ná devā abhī
 sām navante | tāva krátubhir amritatvām āyan vaiṣvānara
 yāt pitror ádīdeh || 4 ||

वैश्वानर तव तानि व्रतानि महान्यमे नकिरा दधर्ष ।
 यजायमानः पित्रोरुपस्थेऽविन्दः केतुं वयुनेष्वह्लास ॥५॥
 वैश्वानरस्य विमितानि चक्षसा सानूनि दिवो अमृतस्य केतुना ।
 तस्येदु विश्वा भुवनाधि मूर्धनि वया इव रुरुहुः सप्त विस्त्रुहः ॥६॥
 वि यो रजांस्यमिमीत सुक्रतुर्वैश्वानरो वि दिवो रोचना कविः ।
 परि यो विश्वा भुवनानि पप्रथेऽदब्धो गोपा अमृतस्य रक्षिता ॥७॥

vaiṣvānara tāva tāni vratāni mahāny
 agne nákir ā dadharsha | yāj jāyamānaḥ pitrór upásthé
 'vindat ketum vayúneshv áhnām || 5 || vaiṣvānarásya vími-
 tāni cākshasā sánūni divó amṛitasya ketúnā | tásyéd u
 víšva bhúvanādhi mūrdhāni vayā iva ruruhuḥ saptá visrú-
 haḥ || 6 || ví yó rájānsy ámimīta sukrátur vaisvānaró ví divó
 rocanā kavīḥ | pári yó víšvā bhúvanāni paprathé 'dabdho
 gopá amṛitasya rakshitā || 7 || ७ ||

Cosmic forces manifest and praise him, who is navel of all noble deeds, sustainer of all sacred offerings, base of all treasures, conveyer of oblations, the universal leader, and an ensign of all selfless benevolent actions. 2

From your blessings, O fire-divine, the universal leader, the wise devotee derives strength and wisdom and blessed by you, the heroes subdue evil tendencies. O sovereign ruler, bestow on us excellent treasures, worthy to be longed for. 3

O immortal universal leader, when manifested as if born infant, all cosmic forces glorify you. When you shine in the parental mid-space, these forces, the offsprings of cosmos gain immortality. 4

O universal leader, the fire-divine, when you spring forth in the bosom of parental cosmos and establish the banner of days on the paths of cosmic world, no one can ever resist your mighty ordinances. 5

The summits of the firmament are measured by the immortal radiance of universal leader, the fire-divine. The base of all regions is stationed upon his brow. The seven gliding streams spring forth from there like branches of a tree. 6

The all-wise, performer of sacred deeds, universal leader the fire-divine, is the prime cause of all luminaries of cosmos and of the inter-space in the mid-region. He spreads them throughout the universe. He is the irresistible guardian of all immortal elements. 7

(८) अष्टमं सूक्तम्

(१-७) समर्चस्यास्य सूक्तस्य बार्हस्पत्यो भग्नराज ऋषिः । वैश्वानरोऽभिर्द्वेता । (१-६) प्रथमादि-
तृचद्वयस्य जगती. (७) समस्या ऋचश्च त्रिष्टुप छन्दसी ॥

॥ १.७ ॥

पृ॒क्षस्य॑ वृ॒ष्णो अ॒रुष॑स्य नू स॒हः प्र नु वो॑चं वि॒दथा॑ जा॒तवे॑दसः ।
 वै॒श्वान॑राय॒ म॒तिर्न॑व्यसी शु॒चिः सोम॑ इव प॒वते॑ चा॒रु॒ग्मये॑ ॥१॥
 स जा॒यमानः॑ प॒रमे॑ व्योमनि व्र॒तान्य॑ग्निर्व्र॒त॒पा अ॑रक्षत ।
 व्य॑न्त॒रि॒क्षम॑मिमीत सु॒क्रतु॑र्वै॒श्वान॑रो म॒हिता॑ ना॒कम॑स्पृशत् ॥२॥

8.

Priksḥasya vṛṣṇo aruṣḥasya nū sāhaḥ prā nū vocam
 vidāthā jātāvedasaḥ | vaiṣvānarāya matir nāvyaśi śūciḥ
 sóma iva pavate cārur agnāye || 1 || sā jāyamānaḥ paramē
 vyomani vratāny agnir vratapā arakshata | vy àntāriksham
 amimīta sukrātur vaiṣvānaró mahinā nākam aspṛiṣat || 2 ||

व्य॑स्त॒भ्नाद्रो॑दसी मि॒त्रो अ॒द्भुतोऽन्त॑र्वा॒वेद॑कृ॒णोऽयो॑ति॒षा तमः॑ ।
 वि॒ च॒र्मणी॑व धि॒षणे॑ अव॒र्तय॑द्द्वै॒श्वान॑रो वि॒श्वम॑भ॒न्तः कृ॒ण्यम् ॥३॥
 अ॒पामु॑प॒स्थे म॒हिषा॑ अ॒गृभ्ण॑न् विशो राजा॒न्मुप॑ तस्थु॒र्ऋग्मि॑यम् ।
 आ द॒भुतो॑ अ॒ग्निम॑भरद्वि॒वस्व॑तो वै॒श्वान॑रं मा॒तरि॑श्वा॒ परा॑वतः ॥४॥
 यु॒गेयु॑गे वि॒दथ्यै॑ गृ॒णद्भ्योऽग्ने॑ र॒यि य॑शसं धेहि न॒व्यसी॑म् ।
 प॒व्येव॑ राज॒न्नघ॑शंसम॒जर नी॒चा नि वृ॑श्च व॒निनं॑ न तेज॑सा ॥५॥

vy àstabhnād ródasī mitró ádbhuto 'ntarvāvad akṛiṇoj jyó-
 tishā támaḥ | ví cārmanīva dhishānc avartayat vaiṣvānaró
 vīsvam adhatta vṛṣṇyam || 3 || apām upāsthe mahishā
 agribhnata viṣo rájānani úpa tasthur ṛigníyam | á dūtó
 agním abharad vivásvato vaiṣvānarám mātariśvā parāvā-
 taḥ || 4 || yugé-yuge vidathyam grīṇádbhyó 'gne rayīm ya-
 śásam dhebi nāvyaśim | pavyéva rájam agháśaṁsam ajara
 nīcā ní vṛiṣca vanínam ná téjasā || 5 ||

I commemorate promptly at the holy congregation the might of the all-pervading cosmic fire, all-knowing, the showerer, and the radiant; ever-fresh, pure, and graceful hymns flow from me for this universal leader, in the same way, as the herbal juice flows from the filter. 1

That cosmic fire, who, as soon as manifest in the loftiest heaven, becomes the protector of our sacred rites. He protects the pious acts of men, and measures out the manifold firmament. On account of his grandeur and wonderful deeds, he, the universal leader, attains the highest glory in the cosmos. 2

This shining, wonderful, cosmic fire, the universal leader, upholds heaven and earth, also covers and conceals the darkness within his light. He spreads out the two bowls of universe like two skins. He comprehends all his creative energy in his task. 3

The mighty vital principles join him on the lap of vaporous firmament. Men acknowledge him as their adorable sovereign. The divine wind, the messenger of the cosmic forces brings divine fire the universal leader, from the distant sphere of the sun. 4

O glorious immortal, worthy of reverence, may you bestow riches and illustrious children upon such devotees, as continue singing your praises from age to age. May you strike the sinner with your sharp punitive justice, as lightning strikes down a tree. 5

अस्माकमग्ने मघवत्सु धारयानामि क्षत्रघ्नजरे सुवीर्यम् ।
 वयं जयेम इति न सहस्रिणं वैश्वानरं वाजमग्ने तवोतिभिः ॥६॥
 अदग्धेभिस्तव गोपाभिरिष्टेऽस्माकं पाहि विषधस्व सूरिन ।
 रक्षा च नो दुदुषां शर्धो अग्ने वैश्वानरं प्र च सारिः स्तवीनः ॥७॥

asmākam agne ma-
 ghāvatsu dhārayānāmi kṣhatrān ajāram suvīryam | vayam
 jayema satīnam sahasrīṇam vaiśvānara vājam agne tāvoti-
 bhiḥ || 6 || ādadhēbhīś tava gopābhir iṣṭe 'asmākam pāhi
 triśadhastha sūrin | rākṣhā ca no dudūṣhām sāvīro agne
 vaiśvānara prā ca tāri stāvīnāḥ || 7 || 10 ||

(९) मघवं सूक्तम्

(१-७) सप्तर्षेऽस्यास्य सूक्तस्य बार्हस्पत्यो जगद्वाच प्राविः ।
 वैश्वानरोऽग्निर्वेता । विष्टुः उग्रः ॥

॥१॥ अहंश्च कृष्णमहर्जुनं च वि वर्तेते रजसी वृथाभिः ।
 वैश्वानरो जायमानो न राजावातिरज्योतिषामिस्तमांसि ॥१॥
 नाहं तन्तुं न वि जानाम्योतुं न यं वयन्ति समरेऽतमानाः ।
 कस्य स्वित्पुत्र इह वक्तव्यानि परो वदात्यवरेण पित्रा ॥२॥
 स इत्तन्तुं स वि जानात्योतुं स वक्तव्यामृथुथा वदाति ।
 य इं चिकेतदमृतस्य गोपा अवध्वरंपरो अन्येन पश्यन् ॥३॥

9.

Áhaś ca kṛishnām áhar árjunam ca ví vartate rájasi
 vedyábhīḥ | vaiśvānaró jáyamāno ná rájāvātiraj jyótiṣāḥ
 tāmānsi || 1 || náhām tántum ná ví jānāmy ótum ná yām
 váyanti sanmré 'tamānāḥ | kásya svit putrá ihá váktvāni
 paró vadāty ávareṇa pitrá || 2 || sá ít tántum sá ví jānāty
 ótum sá váktvāny rituthá vadāti | yá im eśketad amrita-
 sya gopā avāś cāran paró anyéna páśyan || 3 ||

O the universal leader, the fire-divine, may you grant to our benevolent offerers, wealth and strength which is exempt from decay and which cannot be taken away. May we win for our strength, O fire divine, hundredfold and thousandfold ways through your grace. 6

O adorable divine Lord, present in all the three worlds, keep your grace effective with your irresistible guards. May you preserve the strength of us who offer homage. May you, when glorified by us, take us across evils and miseries. 7

9

The dark night and the bright day revolve alternate, affecting the world by their appreciable qualities. Universal leader, the cosmic fire, manifested like a prince, dispels darkness by His lustre. 1

I neither understand the threads of the warp, nor the threads of the woof, nor that cloth which, those, who are assiduous in united exertion, weave. No one knows of the source of the words that have been spoken by a father hither and are to be used by the son thither. 2

He verily understands both, the warp and woof, and in due time. He shall tell what should be told. He very much knows all about this. He is the protector of all that is eternal and immortal, and freely moves through hither and thither, above or below, with a constant eye on both of them. 3

अयं होता प्रथमः पश्यतेममिदं ज्योतिरमृतं मर्त्येषु ।
 अयं स जज्ञे ध्रुव आ निषत्तोऽमर्त्यस्तन्वाद् वर्धमानः ॥४॥
 ध्रुवं ज्योतिर्निहितं दृशये कं मनो जविष्ठं पतयत्स्वन्तः ।
 विश्वे देवाः समनसः सकेता एकं क्रतुमभि वि यन्ति साधु ॥५॥
 वि मे कर्णा पतयतो वि चक्षुर्वीदं ज्योतिर्हृदय आहितं यत् ।
 वि मे मनश्चरति दूरआधीः किं स्विद्वक्ष्यामि किमु नू मनिष्ये ॥६॥
 विश्वे देवा अनमस्यन्भियानास्त्वाममे तमसि तस्थिवांसम् ।
 वैश्वानरोऽवतूतये नोऽमर्त्योऽवतूतये नः ॥७॥

ayám hótā

prathamāḥ páśyate mām idāṃ jyótir amṛitam mārtyeshu |
 ayám sá jajñe dhruvā á nishattó 'martyas tanvā vārdhamā-
 naḥ || 4 || dhruvāṃ jyótir níhitam dṛśáye kām máno jávi-
 shtham patáyatsv antāḥ | víśve devāḥ sámanasaḥ sáketā
 ékaṃ krátum abhí ví yanti sādhu || 5 || ví me kárnā pata-
 yato ví cákshur vídāṃ jyótir hrídaya áhitam yát | ví me
 mánaḥ carati dūráādhiḥ kíṃ svid vakshyāmi kíṃ u nū ma-
 nishye || 6 || víśve devā anamasyan bhiyānās tvām agne tá-
 masi tasthivānsam | vaiśvānarò 'vatūtáye ná 'martyo 'vatū-
 táye naḥ || 7 || ॥

(१०) इयमं सूक्तम्

(१-७) सप्तर्षिणां सूक्तस्य वाईश्वानरो अयं वा ऋषिः । अग्निर्वेदता । (१-६) प्रथमादित्य-
 इयम्य प्रिटुर्, (७) सप्तम्या ऋचश्च द्विपदा विराट् छन्दसी ॥

॥१॥ पुरो वो मन्द्रं दिव्यं सुवृक्तिं प्रयति यज्ञे अमिमध्वरे दधिध्वम् ।
 पुर उक्थेभिः स हि नो विभावा स्वध्वरा करति जातवेदाः ॥१॥

10.

Puró vo mandráṃ divyāṃ suvṛiktīm prayatí yajñé
 agnīm adhvare dadhidhvam | purá ukthébhiḥ sá hí no vi-
 bhávā svadhvará karati jātavedāḥ || 1 ||

This Lord of the cosmic fire is the first offerer of cosmic offerings. Behold Him! He is the light immortal amongst mortals; He is immovable, all-pervading, immortal and ever-waxing in His body,—the manifested creation. 4

His steady light, swifter than mind, stationed among moving world, pointedly indicates the way to happiness. All the cosmic powers of one accord and of one intention, proceed unobstructed to the single purpose. 5

My ears are turned to hear Him, and my eyes to behold Him. The divine light, that is placed in my heart, is also eager to know him. My mind, the receptacle of distant objects, hastens towards Him. What shall I speak? How shall I comprehend Him? 6

All the cosmic forces, alarmed, adore you, O Lord of the cosmic fire, abiding in mysterious darkness. May the immortal adorable divine preserve us with His protection; afford us all His protection. 7

May you propitiate with praises and install this adorable, divine, infallible Lord at the place of all your progressive and uninterrupted sacred deeds. For He, the resplendent omniscient Lord makes us prosperous in our sacred endeavours. 1

तद्युं द्युमः पुर्वणीक होतरमे अग्निभिर्मनुष इधानः ।
 स्तोमं यमस्मै ममतेव शूषं घृतं न शुचि मृतयः पवन्ते ॥२॥
 पीपाय स श्रवसा मर्त्येषु यो अग्नये ददाश विप्र उक्थैः ।
 चित्राभिस्तमूतिभिश्चित्रशोचिर्भजस्य साता गोमतो दधाति ॥३॥

tām n dyumaḥ purv-
 aṇika hotar āgno agnibhir mānusha idhānāḥ | stōmaṁ yām
 asmaī mamāteva śūṣhaṁ ghrītāṁ nā śūci matāyaḥ pavante
 || 2 || pīpāya sa śravasā mārtyeṣhu yó agnāye dadāśa vipra
 ukthaiḥ | citrābhis tām ūtibhis citrāsocir vrajāsya sātā gō-
 mato dadhāti || 3 ||

आ यः पप्री जयमान उर्वी दूरेददा भासा कृष्णाध्वा ।
 अथ बहु चित्तम उर्म्यायास्तिरः शोचिषा ददशे पावकः ॥४॥
 नू नभित्र पुखाजाभिरुती अग्ने रयि मघवद्भ्यश्च धेहि ।
 ये राधसा श्रवसा चात्यन्यान्सुवीर्येभिश्चाभि सन्ति जनान् ॥५॥
 इमं यज्ञं चनो धा अग्न उशन्य ते आसानो जुहुते हविष्मान् ।
 भरद्वाजेषु दधिषे सुवृक्तिमवीर्वाजस्य गर्घ्यस्य सातौ ॥६॥

ā yāḥ papraū jāyamāna urvī dūredrīṣā
 bhāsā kṛṣṇādhvā | ādha bahū cit tāma ūrmyāyās tīrāḥ
 śocīṣā dadāśe pāvakāḥ || 4 || nū naḥ citrām puravājābhir
 ūtī āgno rayīm maghāvadbhyaḥ ca dhehi | yé rādhasā śra-
 vasā cāty anyān suvīryebhis cābhi sānti jānān || 5 || imāṁ
 yajñām cāno dhā agna uśān yām ta āsānó juhuté havīṣh-
 mān | bharādvājeshu dadhishe suvṛiktīm āvīr vājaśya gādha-
 yasya sātāu || 6 ||

O adorable fire-divine with multi-blazing flames, radiant and showerer of blessings, may you, glorified at the fires enkindled, listen and bless your devotee who for self-advantage adores you with a loving heart, pure as sacred butter. 2

Amongst mortal men, only that wise devotee thrives in glory, who offers homage with hymns of praise to adorable Lord. The wonderfully radiant adorable Lord grants him marvellous protection and helps him to obtain wealth and a pasturage filled with herds of cattle. 3

At His manifestation, the cosmic fire-divine, the dark-pathed, fills up spacious heaven and earth with His widely visible splendour. And He Himself, the purifier, is now seen, dispersing the thick gloom of night with His radiance. 4

O adorable Lord, may you, with your mightiest aid, confer magnificent wealth on us and on our illustrious leaders, who stand pre-eminent, surpassing others in liberal gifts, in fame, and in virtues. 5

O adorable Lord, accept this homage with delight, which the worshipper, seated before-you, is offering. May you accept melodious hymns of wise devotees; bless them so that they may obtain all sorts of nourishment. 6

वि द्वेषांसीनुहि वर्धयेळां मदेम शतहिमाः सुवीराः ॥७॥

ví dvéshānsinuhí vardháyélām mādema
satáhimāh suvīrāh ॥ 7 ॥ 12 ॥

(११) एकादशं सूक्तम्

(१-६) पट्टचग्याम्य सूक्तस्य बाह्यम्पन्यो भगद्वाज ऋषिः । अभिदेवता । त्रिष्टुप् छन्दः ॥

॥१३॥ यजस्व होतरिपितो यजीयानमे वाधो मरुतां न प्रयुक्ति ।
आ नो मित्रावरुणा नासत्या द्यावा होत्राय पृथिवी ववृत्याः ॥१॥
त्वं होता मन्द्रतमो नो अध्रुगन्तदेवो विदथा मर्त्येषु ।
पावकया जुह्वा ३ वह्निरसामे यजस्व तन्वं १ तव स्वाम् ॥२॥
धन्या चिद्धि त्वे धिपणा वष्टि प्र देवाञ्जन्म गृणते यजध्वै ।
वेपिष्टो अङ्गिरसां यद्द विप्रो मधु च्छन्दो भनति रेभ इष्टौ ॥३॥
अदियुतस्वपाको विभावामे यजस्व रोदसी उरूची ।
आयु न यं नमसा रातहव्या अञ्जन्ति सुप्रयसं पञ्च जनाः ॥४॥

11

Yájasva hotar ishító yájiyān ágne bádho marútām' ná
práyukti | á no mitrávaruṇā násatyā dyāvā hotráya prithiví
vavṛityāh ॥ 1 ॥ tvām hótā mandrátamo no adhrúg antar
devó vidáthā mártyeshu | pāvakáyā juhvā vāhnir āságne
yájasva tanvām táva svām ॥ 2 ॥ dhányā cid dhí tvé dhi-
shánā váshti prá devāñ jánma gṛīnaté yájadhyai | vépi-
shtho āngirasām yád dha vípro mádhu chandó bhánati re-
bhá ishṭáu ॥ 3 ॥ ádidyutat sv ápāko vibhāvágne yájasva
ródasī urūcí | áyūm ná yām námasā rātáhavyā añjānti su-
prayásam páñca jánāh ॥ 4 ॥

May you scatter our adversaries, augment our abundant store of wealth and may we, blessed with brave youths of character, enjoy happiness for a hundred winters. 7

11

O adorable Lord, the invoker, the most reverential and granter of blessings, may you being revered by us invoke the foe-destroying cosmic vital principles to come in aid of our holy synods and bring the never failing cosmic light and bliss, and the forces of heaven and earth. 1

O adorable Lord, you are divine invoker of cosmic forces amid mortals, most praise-worthy, never harming and bearer of oblations. May you constantly perform cosmic sacrifice of this universe with your purifying flames born as if out of your mouth. 2

O adorable Lord, our heart-felt craving for wealth and wisdom impels us to praise you, because your manifested form inspires the worshipper to honour the cosmic powers. The pious sage, the most earnest adorer amongst the preceptors, the poet, sings the sweet melodious songs at the solemn service. 3

The brilliant, adorable Lord is mature in wisdom, and most resplendent. May you offer honour to the wide-spread heaven and earth. All the well-fed, five categories of people, bearing oblations, propitiate you with homage as if you were a mortal guest. 4

वृजे ह यज्ञमसा बर्हिर्भावयामि सुगधूतवती सुवृक्तिः ।
 अम्यक्षि सद्यः सदेने पृथिव्या अश्रायि यज्ञः सूर्ये न चक्षुः ॥५॥
 दुःशस्या नः पुर्वणीक होतर्द्वेभिरग्ने अग्निभिरिधानः ।
 रायः सूनो सहसो वावसाना अति स्वसेम वृजनं नाहः ॥६॥

vriñjé ha yán námasā barhír
 agnāv áyāmi srúg ghrítāvati suvṛiktīḥ | ámyakshi sádma
 sádane prithivyā áśrāyi yajñáh sūrye ná cákshuh || 5 || da-
 śasyā naḥ purvanika hotar devébhīr agne agnībhir idhā-
 nāḥ | rāyāḥ sūno sahaso vāvasānā āti srasema vrijānam
 nāñhah || 6 || 13 ||

(१२) द्वादशं सूक्तम्

(१-६) षड्विंशत्याम्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । अग्निर्देवता । त्रिष्टुप् छन्दः ॥

॥१॥ मध्ये होता दुरोणे बर्हिषो राळमिस्तोदस्य रोदसी यजथ्यै ।
 अयं स सूनुः सहस ऋतावा दूरात्सूर्यो न शोचिषा ततान ॥१॥
 आ यस्मिन्त्वे स्वपाके यजत्र यक्षद्राजन्त्सर्वततिव नु योः ।
 त्रिषधस्वस्ततुरुषो न जंहो हव्या मघानि मानुषा यजथ्यै ॥२॥
 तेजिष्ठा यत्पारतिर्वनेराद् तोदो अध्वान वृधसानो अयौत् ।
 अद्रोघो न द्रविता चेतति त्मन्नमर्त्योऽवर्त्र ओषधीषु ॥३॥

12.

Mádhye hótā duroné barhísho ráḷ agnís todásya ródasi
 yájadhyai | ayám sá sūnúḥ sáhasa ṛitāvā dūrāt sūryo ná
 śocíshā tatāna || 1 || ā yásmin tvé sv ápāke yajatra yá-
 kshad rājan sarvátāteva nú dyaúḥ | trishadhásthā tatarú-
 sho ná jáñho havyā maghāni mánushā yájadhyai || 2 ||
 téjishthā yásyāratír vanerāt todó ádhvan ná vridhasānó
 adyaut | adrogbó ná dravitā cetati tmánn ámartyo 'vartra
 śhadhíshu || 3 ||

When with reverence the grass of my worldly comforts is clipped to be dedicated as an oblation to the fire-divine and left, the well-trimmed ladle (of my soul), full of butter (of benevolence) then alone, the receptacle (the cosmic fire-altar) becomes complete on the surface of earth for the cosmic sacred rites—The sacrifice, verily, is related to the earth in the same way as eye to the sun. 5

O possessor of multiblazing flames, invoker of Nature's bounties, shining with brilliant radiance, bestow upon us riches; and may we, O source of strength, having overcome our adversaries envelop you with reverential homage. 6

12

The cosmic fire, the invoker of divine powers, the Lord of cosmic sacrifice, abides in the hearts of the institutor of the sacred works, who offers homage to heaven and earth. He is the source of strength, and the observer of truth. He over-spreads the world from afar, like the sun with light. 1

O most wise, adorable and resplendent cosmic fire, the worshipper offers homage to you at every sacred ceremony. May you, being present in all the three realms, move with the speed of the traverser of the sky, the sun, to convey the valuable oblations of men to the cosmic forces. 2

His pure and spreading radiance blazes in the forest, and shines with increasing intensity, like the sun on His celestial path. His glow rushes like the innoxious wind amongst the plants. Immortal and unimpeded, He lights up all things by His own lustre. 3

सास्माकैर्भिरेतरीं न शूषैरग्निं ष्ट्वे दम आ जातवेदाः ।
 द्रुन्नो वन्वन् ऋत्वा नार्वोस्त्रः पितेर्व जाययि यज्ञैः ॥४॥
 अधे स्मास्य पनयन्ति भासो वृथा यत्तक्षदनुयाति पृथ्वीम् ।
 सद्यो यः स्पन्द्रो विषितो धवीयानृणो न तायुरति धन्वा राट् ॥५॥
 स त्वं नो अर्वन्निदाया विश्वेभिरग्ने अग्निभिरिधानः ।
 वेषि रायो वि यासि दुच्छुना मदेम शतहिमाः सुवीराः ॥६॥

sāsmākebhir etārī ná śūshaír agní śṭave
 dáma á jātávedāḥ | drvanño vanván krátvā nárvosráḥ pi-
 téva jārayāyi yajñāñḥ || 4 || ádha smāsyā panayanti bhāso
 vṛithā yāt tákshad anuyāti prithvīm | sadyó yāḥ syandró
 víshito dhāvīyān ṛiṇó ná tāyúr āti dhānvā rāṭ || 5 || sá tvám
 no arvan nídāyā víśvebhir agne agníbhir idhānāḥ | véshi
 rāyó ví yāsi duchúnā mādema śatāhimāḥ suvīrāḥ || 6 || 14 ||

(१३) त्रयोदशं सूक्तम्

(१-६) ऋषयस्तस्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । अग्निदेवता । त्रिष्टुप् छन्दः ॥

॥१५॥ त्वद्विश्वा सुभगा सौभगान्यग्ने वि यन्ति वनिनो न वयाः ।
 श्रुष्टी रयिर्वाजो वृत्रतूर्ये दिवो वृष्टिरीड्यो रीतिरपाम् ॥१॥
 त्वं भगो न आ हि रत्नमिषे परिज्मेव क्षयसि दुस्सवर्चाः ।
 अग्ने मित्रो न बृहत ऋतस्यासि क्षत्ता वामस्य देव भूरैः ॥२॥

13.

T'vād víśvā subhaga saúbhagāny ágne ví yanti vaníno
 ná vayāḥ | śrushtī rayír vájo vṛitratúrye divó vṛishṭír ídya
 rītír apām || 1 || tvám bhágo na á hí rátnam íshé párijmeva
 kshayasi dasmávarcāḥ | ágne mitró ná bṛihatá rítasyāsi
 kshattā vāmasya deva bhúreḥ || 2 ||

The cosmic fire, who knows all that exists, is propitiated in our dwellings by us and our friends like a steed for vigour. This fire feeds upon trees, and consumes forests, He fights with evil, like a champion. He is glorified by the praises in sacred ceremonies. 4

They glorify His glow in this world. When thinning the woods with ease, He spreads over the broad earth. He glides along unarrested, and rapid in movement, like a flying thief, He shines over the desert. 5

O quick-moving cosmic fire, kindled with all your fires, guard us from reproach. You bestow opulence and drive away adversaries. May we, along with descendents, brave and cultured, enjoy happiness through a hundred winters. 6

13

O auspicious adorable Lord, all beneficial works proceed from you like branches from the trunk of a tree. All benevolent wealth, including vigour in struggles against evils, and rain from sky, come through your blessings. Therefore, O sender of rains, you are glorified by all. 1

O divine adorable Lord, may you bestow upon us precious wealth. You are beautiful with your radiance, and swift like the circumambient wind. You, like the sun, are the upholder of eternal laws and giver of plentiful wealth. 2

स रत्पतिः शर्वसा हन्ति वृत्रमग्ने विप्रो वि पुणेर्भर्ति वाजम् ।
 यं त्वं प्रचेत ऋतजात राया सजोषा नप्रापां हिनोषि ॥३॥
 यस्ते सूनो सहसो गीर्भिरुक्थैर्यज्ञैर्मतो निशिति वेद्यानट् ।
 विश्वं स देव प्रति वारमग्ने धत्ते धान्यं पत्यते वसव्यैः ॥४॥
 ता नृभ्य आ सौश्रवसा सुवीराम्ने सूनो सहसः पुप्यसे धाः ।
 कृणोषि यच्छवसा भूरि पश्वो वयो वृकायारये जसुरये ॥५॥

sá sátpatih śávasā hanti
 vṛitrám ágne vípro ví paṇér bharti vājam | yám tvám pra-
 ceta ṛitajāta rāyā sajóshā nāptrāpām hinóshi || 3 || yás te
 sūno sahaso gīrbhír ukthair yajñair máрто nīsitim vedyā-
 naṭ | víśvam sá deva prāti vāram agne dhatté dhānyam
 pátyate vasavyaiḥ || 4 || tá nṛibhya á sausravasā suvīrágne
 sūno sahasaḥ pushyáse dhāḥ | kṛiṇóshi yác chāvasā bhūri
 paśvó váyo vṛikāyārāye jásuraye || 5 ||

वद्मा सूनो सहसो नो विहाया अग्ने तोकं तनयं वाजि नो दाः ।
 विश्वाभिर्गीर्भिरभि पूर्तिमश्यां मदम शतहिमाः सुवीराः ॥६॥

vadmā sūno sahaso
 no víhāyā ágne tokám tánayam vājí no dāḥ | víśvābhir gīr-
 bhír abhí pūrtīm asyām mādema śatāhimāḥ suvīrāḥ
 || 6 || 15 ||

(१४) चतुर्दशं सूक्तम्

(१-६) पद्वचस्यास्य सूक्तस्य बार्हस्पत्यो भगद्वाज ऋषिः । अग्निर्देवता । (१-५) प्रथमादिपञ्चर्चा-
 मनुष्यम्, (६) षष्ठ्या ऋचश्च शकरी छन्दसी ॥

॥१६॥

अमा यो मर्त्यो दुवो धियं जुजोष धीतिभिः ।
 भसन्नु ष प्र पूर्य इषं वुरीतावसे ॥१॥

14.

Agnā yó mártyo dúvo dhíyaṃ jujósha dhítibhiḥ | bhá-
 san nú shá prá pūrvyá ísham vurítāvase || 1 ||

O adorable Lord, all-wise, the source of eternal truth, that man becomes the protector of the virtuous, and destroyer of his enemy by his strength, and that person alone crushes the might of evil forces with his wisdom, whom you, the consentient with the grandson of waters, inspire to achieve prosperity. 3

O adorable Lord, the source of strength, the person, who by praises, by prayers, and by selfless deeds, attracts your radiant fervour to his altar, enjoys all glory and prosperity, and abounds in precious treasures. 4

O source of strength, may you confer those abundant viands, excellent descendants, and those means of copious sustenance to devotee which you take away from a churlish and malignant adversary. 5

O adorable Lord, source of most powerful, may you be our councillor, and give us sons and grandsons, together with food. May I, by all my praises, obtain the fulfilment of my aspirations. May we, blessed with excellent descendants, enjoy happiness for a hundred winters. 6

May the person, who serves adorable Lord by devotion, worship, and praises, quickly become distinguished as the first amongst men, and acquire ample food for the support of his children. 1

अ॒ग्निरि॒द्धिं प्र॒चेता॑ अ॒ग्निर्ये॒धस्त॑म॒ ऋषिः॑ ।
 अ॒ग्निं हो॒तार॑मी॒ळते॑ य॒ज्ञेषु॑ मनु॒षो वि॒शः ॥२॥
 नाना॑ ह्य॒ग्नेऽव॑से स्पर्ध॒न्ते रा॒यो अ॒र्यः ।
 तूर्व॑न्तो दस्युमा॒यवो॑ व्र॒तैः सी॒क्षन्तो॑ अव्र॒तम् ॥३॥

agnir id dhi

pracetā agnir vedhāstama rīshih | agnīm hōtāram īlate ya-
 jñēshu mānusho vīśah || 2 || nānā hy āgné 'vase spārdhante
 rāyo aryāh | tūrvanto dāsyaum āyāvo vrataih sīkshanto
 avratām || 3 ||

अ॒ग्निर॒प्सामृ॑ती॒षहं॑ वी॒रं द॑दाति सत॒प॒तिम् ।
 यस्य॑ त्रस॒न्ति श॒वसः॑ संच॒क्षि श॒त्रवो॑ भि॒या ॥४॥
 अ॒ग्निर्हि वि॒द्वाना॑ नि॒दो दे॒वो म॑र्त॒मुरु॑ष्यति ।
 स॒हावा॑ यस्यावृ॒तो र॒यिर्वा॑जे॒ष्ववृ॑तः ॥५॥
 अच्छा॑ नो मि॒त्रम॑हो दे॒व दे॒वान॑मे॒ वोचः॑ सु॒मृतिं॑ रोद॒स्योः ।
 वी॒हि स्व॒स्ति सु॒क्षितिं॑ दि॒वो नृ॑न्दि॒षो अ॑हो॒सि दु॒रिता॑ तरे॒म ता॑ तरे॒म तवा॑वसा तरे॒म ॥६॥

agnir apsām ritishāham vīrām dadāti sātpa-
 tim | yāsya trāsanti śāvasah sameākshi śātravo bhiyā || 4 ||
 agnir hi vidmānā nidó devó märtam urushyāti | sahāvā yā-
 syāvrito rayir vājeshv āvritah || 5 || āchā no mitramaho --
 || 6 || 16 ||

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Adorable Lord is most wise and cherisher of sacred works and a holy sage. Thoughtful people have been glorifying Him as the invoker of the cosmic forces to bless their selfless benevolent deeds. 2

Adorable Lord takes manifold treasures of disbelievers for the preservation of the worshippers. Faithful devotees triumph over wicked and unrighteous and humble him who does not abide by the prescribed conduct of life. 3

Adorable Lord bestows upon His worshippers such a descendant, who overcomes evil forces, protects virtuous, and at whose appearance, adversaries tremble through fear of his prowess. 4

The mighty, divine, and all-wise adorable Lord protects the pious devotee from reproach, and makes his path of glory and his wealth unrivalled. 5

O divine adorable Lord, revered as a friend, who abiding in heaven and earth, communicates our praises to the divines, conduct the offerer of adoration to domestic felicity, may we overcome our adversaries, our iniquities, our difficulties; may we overcome them by your protection. 6

(१५) पञ्चदशं सूक्तम्

(१-१०) एकोनविंशत्युक्त्यास्य सूक्तस्य बार्हस्पत्यो भगद्वाज आङ्गिरसो वीतहव्यो या ऋषिः ।

अग्निर्वचना । (१-२, ४-५, ७-९) प्रथमाद्वितीययोः क्रौञ्चोऽध्वर्यापञ्चम्योः सप्तमीनवम्योश्च

जगती, (३, १५) तृतीयापञ्चम्योः सक्ती, (६) षष्ठ्या अतिशक्ती, (१०-१४,

१६, १७) दशम्याविंशत्यां योऽहव्य एकोनविंश्याश्च त्रिष्टुप्, (१७) सप्तदश्या

अनुष्टुप्, (१८) भष्टादश्याश्च वृहती छन्दांसि ॥

॥ १. ५ ॥

इमम् पु यो अतिथिसुषुर्वधं विश्वासां विशां पतिमृञ्जसे गिरा ।
 वेतीह्रिवो जनुषा कश्चिदा शुचिर्ज्योर्विचदत्ति गर्भो यदच्युतम् ॥१॥
 मित्रं न यं सुधितं भृगवो दुधुर्वनस्पतावीड्यमूर्ध्वशोचिषम् ।
 स त्वं सुप्रीतो वीतहव्ये अद्भुत प्रशस्तिभिर्महयसे दिवेदिवे ॥२॥
 स त्वं दक्षस्यावृको वृधो भूर्यः परस्यान्तरस्य तरुषः ।
 रायः सूनो सहसो मत्येष्वा छुर्दिर्यच्छ वीतहव्याय सप्रथो भरद्वाजाय सप्रथः ॥३॥

15.

Imám ū shú vo átithim usharbúddham víśyāsām viśām
 pátim riñjase girá | vétíd divó janúshā kác eid á súcir
 jyók eid atti garbho yád ácyutam || 1 || mitráṃ ná yám sú-
 dhitam bhrígavo dadhúr vānaspátāv ídyam ūrdhvasoci-
 sham | sá tvám súprīto vītáhavye adbhuta prāśastibhīr ma-
 hayase divé-dive || 2 || sá tvám dākshasyāvṛikó vṛidhó bhūr
 aryáh párasýāntarasya tárusháh | rāyáh sūno sahaso már-
 tyeshv á bhardīr yacha vītáhavyāya saprátho bharádvājāya
 sapráthah || 3 ||

द्युतानं यो अतिथिं स्वर्णरमणिं होतारं मनुषः स्वध्वरम् ।
 विप्रं न शुश्र्वचसे सुवृक्तिभिर्हव्यवाहमरतिं देवमृञ्जसे ॥४॥
 पावकया यश्चितयन्त्या कृपा क्षामन्नुच उषसो न भानुना ।
 तूर्वज्ञं यामन्नेतशस्य नूरण आ यो घृणे न तत्तृषाणो अजरः ॥५॥

dyutānām vo átithim svārṇaram agnīm hó-
 tāram mánushah svadhvarám | vípram ná dyukshávacasam
 suvṛiktibhir havyavāham aratīm devám riñjase || 4 || pāva-
 kāyā yás citáyantya kṛipá kshāman rurucā ushāso ná bhā-
 nūnā | tīrvan ná yāman étasasya nú rāna á yó ghṛiṇé ná
 tatrishānó ajārah || 5 || 17 ||

May you O devotees, propitiate by praises the Lord, who is dear as a guest and whose glory wakes at the early dawn. He is the cherisher of all people. On all occasions, He comes as if from heaven and rests as an embryo (in wood). He remains embodiment of purity from eternity and instantly accepts the offerings presented to Him with reverence. 1

Spiritually enlightened sages regard this upward-flaming, adorable-divine, deposited in wood, as a friend. May He be pleased with dedicated offerer of oblations, who glorifies Him with praises every day. 2

You are unresisted, and benefactor of him who is skilled in sacred rites, and defender against his near or distant enemies. O ever-renowned Lord, may you grant wealth and a dwelling to selfless dedicated offerer of oblations, a bearer of spiritual enlightenment. 3

Propitiate with pious praises the radiant adorable fire-divine, who is your dear guest, the guide to heaven, and the invoker of Nature's bounties for the welfare of humanity. He, the divine, is the cherisher of noble deeds, the speaker of brilliant words like a learned sage, and the bearer of oblations. 4

Propitiate Him, the adorable Lord, who shines upon the earth with purifying and enlightening lustre, as the dawns shine with light; He is like a warrior, who, discomfiting His foes, quickly blazes forth in defence of virtuous instincts. He is satiated with food, and exempt from decay. 5

॥१८॥ अग्निमग्निं वः समिधा दुवस्यत प्रियंप्रियं वो अतिथिं गृणीषणि ।
 उप वो गीर्भिरमृतं विवासत देवो देवेषु वनते हि वार्यं देवो देवेषु वनते हि नो दुवः ॥६॥
 समिद्धमग्निं समिधा गिरा गृणे शुचिं पावकं पुरो अन्धरे ध्रुवम् ।
 विप्रं होतारं पुरुवारमद्रुहं कविं सुन्नैरीमहे जातवेदसम् ॥७॥
 त्वां दूतमग्ने अमृतं युगेयुगे हव्यवाहं दधिरे पायुमीड्यम् ।
 देवासश्च मर्तासश्च जागृविं विभुं विस्पतिं नमसा नि षेदिरे ॥८॥

agnīm-agnim vah samīdhā duvasyata priyām-priyam vo
 ātithim grīṇīṣaṇi | ūpa vo gīrbhīr amṛitaṁ vivāsata devó
 devéshu vānate hí vāryam devó devéshu vānate hí no dú-
 vah || 6 || sāmiddham agnīm samīdhā girā grīṇe śúcim pā-
 vakām puró adhvare dhruvām | vípraṁ hótāram puruvā-
 ram adrúhaṁ kavīm sumnaír imahe jātávedasam || 7 || tvām
 dūtām agne amṛitaṁ yugé-yuge havyavāham dadhire pā-
 yūm ídyaṁ | devāsaṣ ca mātāsaṣ ca jāgrivim vibhūm viṣ-
 pātiṁ námasā ní shedire || 8 ||

विभूषन्नम् उभयौ अनु व्रता दूतो देवानां रजसी समीयसे ।
 यत्ते धीतिं सुमतिमावृणीमहेऽध स्मा नस्त्रिवरूथः शिवो भव ॥९॥
 तं सुप्रतीकं सुदृशं स्वश्चमविद्वांसो विदुष्टरं सपेम ।
 स यक्षद्विश्वा वयुनानि विद्वान्प्र हव्यमग्निमृतेषु वोचत् ॥१०॥

vibhūṣhann agna ubháyāñ
 ānu vratā dūtó devānām rájasi sām iyase | yát te dhītīm
 sumatīm āvrīṇimáhé 'dha smā nas trivárūthaḥ śivó bhava
 || 9 || tám suprátīkaṁ sudṛiṣam svāñcam ávidvāñso vidú-
 shṭaram sapema | sá yakshad víṣvā vayúnāni vidván prá
 havyām agnír amṛiteshu vocat || 10 || 18 ||

May you worship repeatedly the adorable Lord with dedication. He is ever your dear friend, and dear as guest. May you glorify with hymns the immortal Lord, for He is most divine among divine, and accepts our homage with love. 6

We glorify with praise the effulgent, adorable Lord, who is pure, purifying, and immortal. Let us celebrate with pleasant hymns the all-wise Lord, the invoker of Nature's bounties. He is revered by all. Verily, He is benevolent, omniscient and full of wisdom. 7

O adorable Lord, you have been in every age commanding the ways and works of the divine powers of both worlds as their envoy. You are immortal bearer of homage, beneficent, and worthy of praise. You are vigilant, pervading and the protector of mankind. Therefore all enshrine you in the chamber of their heart, as the fire is placed on a sacred altar. 8

O adorable Lord, envoy of Nature's bounties, you traverse both earth and heaven. When we lay claim to your regard, and gracious care, O guardian of the three regions, may you be auspicious to us. 9

We of little wisdom adore you, the most wise fire-divine, the well-formed, the well-looking, and the graceful-moving. May the Lord, who knows all things that are to be known, offer the cosmic sacrifice. May we announce the oblation to the immortals. 10

॥१९॥ तममे पास्युत तं पिपर्षि यस्त आनङ्गवेयं शूर धीतिम् ।
 यज्ञस्य वा निशितिं वोदिति वा तमित्पृणक्षि शर्वसेत राया ॥११॥
 त्वममे वनुष्यतो नि पाहि त्वमु नः सहसावन्नवद्यात् ।
 सं त्वा ध्वस्मन्वदुभ्येतु पाथः सं रयिः स्पृहयार्यः सहस्री ॥१२॥
 अग्निर्होता गृहपतिः स राजा विश्वा वेषु जनिमा जातवेदाः ।
 देवानामुत यो मर्त्यानां यजिष्ठः स प्र यजतामृतावा ॥१३॥

tām agne pāsy utā tām piparshi yās ta ānaṭ kavāye
 sūra dhītīm | yajñāsya vā niṣitīm vōditīm vā tām it prīṇa-
 kshi śavasotā rāyā || 11 || tvām agne vanushyatō nī pāhi
 tvām u naḥ sahasāvann avadyāt | sām tvā dhvasmanvād
 abhy ètu pāthāḥ sām rayī spṛihayāyyaḥ sahasrī || 12 ||
 agnīr hōtā gṛihāpatiḥ sā rājā viśvā veda jānimā jātāve-
 daḥ | devānām utā yó mārtyānām yājishthah sā prā yaja-
 tām ritāvā || 13 ||

अग्ने यदुथ विशो अध्वरस्य होतः पार्वकशोचे वेष्टं हि यज्ञा ।
 ऋता यजसि महिना वि यमूर्हव्या वह यविष्ठ या ते अय ॥१४॥

agne yād adyā viśo adhvarasya hotaḥ pā-
 vakaṣoce vēsh tvām hī yājvā | ritā yajāsi mahinā vī yād
 bhūr havyā vaha yavishtha yā te adyā || 14 ||

You cherish and protect that man who offers worship to you, O radiant and farseeing Lord. You endow him with strength and riches, who initiates and accomplishes selfless noble works. 11

O mighty Lord, may you guard us from the malignant, and preserve us from the wicked. O victorious, may our offerings reach you free from dishonour and may desirable riches reach us by thousands. 12

Our adorable Lord is the invoker of Nature's bounties, protector of homes, and a sovereign ruler. He knows all that is; He knows all that exists. He is the most assiduous performer of benevolent acts amongst mortals and divines.

May He, who is truth-incarnate, constantly perform the divine cosmic sacrifice. 13

O adorable Lord, minister of the sacrifice, bright with purifying lustre, may you approve of that worship, which is being celebrated by the institutor of the holy ceremonies. Verily, you are the doer of cosmic sacrifice. Therefore, may you inspire divine powers; and since by your greatness you are all-pervading, O ever-young, accept the offerings presented to you today. 14

अभि प्रयांसि सुधितानि हि ख्यो नि त्वा दधीत रोदसी यजध्वे ।
 अवा नो मघवन्वाजसातावमे विश्वानि दुरिता तरेम ता तरेम तवावसा तरेम ॥१५॥

॥२०॥

अमे विश्वेभिः स्वनीक देवैरूणीवन्तं प्रथमः सीदु योनिम् ।
 कुलायिनं घृतवन्तं सवित्रे यज्ञं नय यजमानाय साधु ॥१६॥
 इममु त्यमथर्ववदुभिं मन्थन्ति वेधमः । यमङ्कयन्तमानयन्नमूरं इयाव्याभ्यः ॥१७॥

abhi prayāṃsi

súdhitāni hí khyó ní tvā dadhīta ródasī yājadhvai | ávā
 no maghavan vājasātāv āgne víśvāni duritā tarema tá ta-
 rema távāvasā tarema || 15 || 19 ||

āgne víśvebhiḥ svanīka devaír ūṇāvantam prathamāḥ
 sīda yónim | kulāyīnam ghṛitāvantam savitré yājñām naya
 yājamānāya sādhu || 16 || imām u tyām atharvavād agnīm
 manthanti vedhāsah | yām aṅkūyāntam ānayann āmūram
 syāvyābhyah || 17 ||

जनिष्व देववीतये सर्वताता स्वस्तये ।
 आ देवान्वक्ष्यमृतां ऋतावृधो यज्ञं देवेषु पिस्पृशः ॥१८॥
 वयमु त्वा गृहपते जनानाममे अकर्म समिधो बृहन्तम् ।
 अस्थुरि नो गार्हपत्यानि सन्तु त्रिग्मेन नस्तेजसा सं शिशाधि ॥१९॥

jānishvā devāvītaye sārvatātā svastāye |
 ā devān vakshy amṛitāñ ṛitāvṛidho yājñām devéshu pispri-
 sah || 18 || vayām u tvā grīhapate janānām āgne ākarma
 samīdhā bṛihāntam | asthūrī no gārhapatyāni santu tigména
 nas téjasā sám śisādhi || 19 || 20 ||

O bounteous Lord, may you inspect and bless the sacrificial viands duly deposited upon the altar of our noble deeds. Heaven and earth invoke you to perform cosmic sacrifice. O opulent Lord, protect us in struggles, whereby we may pass safe over all evils; and may we pass over those of a prior existence and trouble us. May we overcome them through your protection. 15

O adorable Lord, shining with your own splendour, may you enshrine the nest—like soft heart of man, bedewed with devotion, upon the altar lined with wool, a nest of perfumes and suffused with butter, and rightly convey to Nature's bounties the devotion of the institutor of the ceremony; —of the presenter of homage. 16

The holy devotees make efforts to re-establish firmly the glory of Lord and remove the glooms of ignorance. This faith is often shaken badly, but not lost altogether. 17

O adorable Lord, may your glorious faith be enshrined at our sacred works for the welfare of devotees. May you bring hither the immortal divine powers, the augmenters of the ceremonies: May the benefits of our fire ritual reach the environmental Nature's bounties. 18

O adorable Lord, the guardian of our family, we, amongst men, promote your glory with ever-increasing dedication. May our domestic fires be supplied with all that is essential, may you enliven us with brilliant radiance. 19

(१६) षोडशं सूक्तम्

(१-४८) अष्टचत्वारिंशद्व्यस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । अग्निर्देवता । (१, ६) प्रथमापच्योऽर्चोर्वर्धमाना,
 (२-५, ७-२६, २८-४५) द्वितीयादिचतसृणां सप्तम्यादिविशतेरष्टाविंशत्यष्टादशानाञ्च गायत्री,
 (२७, ४७-४८) सप्तविंशत्याः सप्तचत्वारिंशद्व्यष्टचत्वारिंशत्योश्चानुष्टुप्, (४६) पदचत्वारिंशत्यश्च त्रिष्टुप् छन्दांसि ॥

॥२१॥ त्वमग्ने यज्ञानां होता विश्वेषां हितः । देवोभर्मानुषे जने ॥१॥
 स नो मन्द्राभिरध्वरे जिह्वाभिर्यजा महः । आ देवान्वक्षि यक्षि च ॥२॥
 वेत्था हि वेधो अध्वनः पथश्च देवाञ्जसा । अग्ने यज्ञेषु सुक्रतो ॥३॥
 त्वामीळे अथ हिता भरतो वाजिभिः शुनम् । ईजे यज्ञेषु यज्ञियम् ॥४॥
 त्वमिमा वार्यी पुरु दिवोदासाय सुन्वते । भरद्वाजाय दाशुषे ॥५॥

16.

Tvám agne yajñānām hótā víśveshām hitáh | devébhír
 mānushe jáne || 1 || sá no mandrábhír adhvaré jihvábhír
 yajā maháh | á deván vakshi yákshi ca || 2 || vétthā hí ve-
 dho ádhvanah pathas ca devāñjasā | ágne yajñéshu sukrato
 || 3 || tvám ile ádha dvitá bharató vājibhiḥ ṣunám | ījé ya-
 jñéshu yajntiyam || 4 || tvám imá váryā purú dívodāsāya
 sunvaté | bharádvājāya dāsúshe || 5 || 21 ||

॥२२॥ त्वं दूतो अमर्त्य आ वह्ना दैव्यं जनम् । शृण्वन्विप्रस्य सुष्टुतिम् ॥६॥
 त्वमग्ने स्वाध्योऽ मर्तासो देववीतये । यज्ञेषु देवमीळते ॥७॥
 तव प्र यक्षि संदशमुत क्रतुं सुदानवः । विश्वे जुषन्त कामिनः ॥८॥

tvám dūtó amartya á vahā daívyam janam | ṣṛiṇván
 víprasya sushṭutim || 6 || tvám agne svādhyò mártāso devá
 vītaye | yajñéshu 'devám ilate || 7 || táva prá yakshi samdrí-
 sam 'ūtá krátum sudánavaḥ | víśve jushanta kāmínah || 8 ||

O adorable Lord, the inspirer of benevolent deeds, the divine powers honour you as the benefactor of all. You are the inspirer of men and mankind. 1

So, may you illumine the great cosmic powers with your exhilarating glories, and may you bring hither the divine forces and help them in their assigned functions. 2

O adorable Lord, creator, doer of great deeds, and the performer of cosmic sacrifice, you know the paths and ways, and how to travel and function with speed. 3

The nourisher, the household head, has been joyfully praising you for your two-fold functions (creative and sustaining) and has been worshipping you, O adorable, with sacrifices. 4

As you confer many of such blessings upon the servants of people, whilst they present libations, so now may you grant them the same to the actual offerer, the sustainer of the family with food and wealth. 5

O immortal messenger, may you bring hither the enlightened people, on hearing the adoration of the wise. 6

O adorable Lord, whilst engaged in noble deeds, the mortals of pious thoughts invoke you for the satisfaction of the enlightened ones. 7

O Lord, those who are liberal givers, and well-wishers of all, enjoy your splendour and perform the selfless deeds. May you bless them. 8

त्वं होता मनुर्हितो वह्निरासा विदुष्टरः । अग्ने यक्षि दिवो विशः ॥९॥
अग्न आ याहि वीतये गृणानो हव्यदातये । नि होता सत्सि बर्हिषि ॥१०॥

tvām hótā mánurhito váhnir āsā vidúshtarah | ágne yákshi
divó víśah || 9 || ágna ā yāhi vītāye grīṇānó havyádātaye |
ní hótā satsi barhíshi || 10 || 22 ||

॥२३॥ तं त्वा समिद्धिरङ्गिरो घृतेन वर्धयामसि । बृहच्छोचा यविष्ठ्य ॥११॥
स नः पृथु श्रवाय्यमच्छा देव विवाससि । बृहदग्ने सुवीर्यम् ॥१२॥
त्वामग्ने पुष्करादध्यथर्वा निरमन्थत । मूर्ध्नो विश्वस्य वाघतः ॥१३॥
तमु त्वा दध्यक्षिः पुत्र ईधे अथर्वणः । वृत्रहणं पुरन्दरम् ॥१४॥
तमु त्वा पाथ्यो वृषा समीधे दस्युहन्तमम् । धनञ्जयं रणेरणे ॥१५॥

tām tvā 'samídbhir aṅgiro ghṛitēna vardhayāmasi | brī-
hác chocā yavishṭhya || 11 || sá nah prithú śravāyyam áchā
deva vivāsasi | brīhád agne suvíryam || 12 || tvām agne púsh-
karād ádhy átharvā nír amantūata | mūrdhnó víśvasya
vāghátah || 13 || tám u tvā dadhyānā ṛśhiḥ putrá idhe
átharvanah | vṛitrahānam puramdarām || 14 || tám u tvā pā-
thyó vṛishā sám idhe dasyuhántamam | dhanamjayám ráṇe
-raṇe || 15 || 23 ||

O adorable Lord, ever a help to people, the bearer of offerings to Nature's bounties, as if by your own mouth, the most wise and the liberal giver, may you cherish the godly people by your blessings. 9

Having been praised by us, come O adorable Lord, to bless the dedicated devotee with prosperity. May you be seated in our innermost heart, O liberal giver. 10

O vital Lord, we augment your glory with fuel of austerity and oil of love. May your glory blaze high, O ever-young Lord. 11

O adorable Lord, verily bestow upon us extensive, respectful and great heroic vigour. 12

O fire-divine, after deep meditation and attrition, the resolute seeker has discovered you out from the lotus-leaf-like interspace, which is the head and the support of universe. 13

The thoughtful seers, and the resolute discoverers kindle your glory, O fire-divine, the destroyer of the formidable evils. 14

The virtuous sage, the showerer, kindles you, the destroyer of evil forces on the occasion of each and every struggle to win prosperity. 15

॥२४॥ एषु पु ब्रवाणि तेऽमं इत्येतरा गिरः । एभिर्वर्धास इन्दुभिः ॥१६॥
 यत्र कं च ते मनो दक्षं दधस उत्तरम् । तत्रा सदः कृणवसे ॥१७॥
 नहि ते पुर्तमक्षिपद्भुवमेमानां वसो । अथा दुवो वनवसे ॥१८॥
 आमिरंगामि भारतो वृत्रहा पुरुचेतनः । दिवोदासस्य सत्पतिः ॥१९॥

éhy ū shú brávāni té 'gna itthétarā girah | ebhír var-
 dhāsa indubhiḥ || 16 || yātra kvā ca te māno dāksham da-
 dhasa úttaram | tātrā sādah kṛṇavase || 17 || nahí te pūrtām
 akshipād bhúvan nemānām vaso | áthā dúvo vanavase
 || 18 || ágnír agāmi bhārato vṛitrahá purucétanaḥ | dívodā-
 sasya sátpatiḥ || 19 ||

स हि विश्वाति पार्थिवा रयिं दाशन्महित्वना । वन्वन्नवातो अस्तृतः ॥२०॥
 ॥२५॥ स प्रमवन्नवीयसाभे द्युम्नेन संयता । बृहत्तन्व्य भानुना ॥२१॥
 प्र वः सखायो अमये स्तोमं युक्तं च धृष्णुया । अर्चं गाय च वेधसे ॥२२॥
 स हि यो मानुषा युगा सीदुदोता कविकृतुः । दूतश्च हव्यवाहनः ॥२३॥
 ता राजाना शुचिमतदित्यान्मरुते गणम् । वसो यक्षीह रोदसी ॥२४॥

sá hí vísvāti páarthivā rayīm dāśan
 mahitvanā | vanvānn ávāto ástritah || 20 || २५ ||

sá pratnaván náviyasāgne dyumnéna samyātā | brihát
 tatantha bhānúnā || 21 || prá vah sakhāyo agnāye stómam
 yajñām ca dhṛishṇuyā | ára gāya ca vedhāse || 22 || sá hí
 yó mánushā yugā sídad dhótā kavīkratuh | dūtāś ca ha-
 vyavāhanah || 23 || tá rájānā śucivraadityān mārutam ga-
 nām | vāso yákshīhá ródasī || 24 ||

O adorable Lord, may you be with us. We shall augment you with drops of divine love. 16

Where-so-ever and upon what-so-ever your kindness is directed, you make him eminent, and give uncommon vigour, and in his heart you make your own abode. 17

Let not the blaze of your full glory be distressing to the eye, O the giver of dwellings to your humble votaries; may you be pleased to accept our services. 18

Adorable Lord, the sustainer of all, the destroyer of the enemies of enlightened, the cognizant of all and the benign protector of people's servants, has been invoked hither by our praises. 19

Surpassing all earthly things, may He, unresisted and unassailed, destroy our enemies by His greatness, and bestow prosperity on us. 20

O adorable Lord, you have overspread this vast firmament with radiant concentrated lustre, always fresh and new. 21

May you sing praises, and offer worship, my friends, to the foe-discomfiting supreme adorable creator. 22

May the adorable Lord, the eternal invoker of Nature's bounties, the doer of wise deeds, the messenger of divine powers, and bearer of oblations, be with us as ever, whilst we perform selfless acts. 23

May you honour on this occasion the two regal divinities (the light and bliss or the sun and the ocean), the numerous suns, the company of vital winds, also heaven and earth. 24

वर्त्सीं ते अग्ने संदृष्टिषयते मर्त्याय । ऊर्जो नपादमृतस्य ॥२५॥
 ॥२६॥ कृत्वा दा अस्तु श्रेष्ठोऽद्य त्वा वन्वन्त्सुरेक्षणाः । मर्त आनाश सुवृक्तिम् ॥२६॥
 ते ते अग्ने त्वोता इषयन्तो विश्वमार्युः ।
 तरन्तो अर्यो अरातीर्वन्वन्तो अर्यो अरातीः ॥२७॥
 अग्निस्तिग्मेन शोचिषा यासद्विश्वं न्यःत्रिणम् । अग्निर्नो वनते रयिम् ॥२८॥
 सुवीरं रयिमा भर जातवेदो विचर्षणे । जहि रक्षांसि सुक्रतो ॥२९॥
 त्वं नः पाह्यंहसो जातवेदो अघायतः । रक्षा णो ब्रह्मणस्कवे ॥३०॥

vāsvī te agne sām̐drishtiḥ

ishayaté mārtyāya | ūrjo napād amṛítasya || 25 || 25 ||

krátvā dá astu śrésht̐ho 'dyá tvā vanván suréknāḥ |
 mārta ānāṣa suvṛiktīm || 26 || té te agne tvótā isháyanto
 víśvam āyuh | tāranto aryó árātīr vanvānto aryó árātīḥ
 || 27 || agnís tigména śocíshā yásad víśvam ny àtrīṇam |
 agnīr no vanate rayīm || 28 || suvīram rayīm ā bhara jātā-
 vedo vícarshane | jahí rākshāṁsi sukrato || 29 || tvām naḥ
 pāhy ānhaso jātavedo aghāyatāḥ | rākshā ṇo brahmaṇas
 kave || 30 || 26 ||

॥२७॥ यो नो अग्ने दुरेव आ मर्तो वधाय दाशति । तस्मान्नः पाह्यंहसः ॥३१॥
 त्वं तं देव जिह्वया परि बाधस्व दुष्कृतम् । मर्तो यो नो जिघांसति ॥३२॥
 भरद्वाजाय सप्रथः शर्म यच्छ सहन्त्य । अग्ने वरेण्यं वसु ॥३३॥

yó no agne duréva a mārto vadháya dáśati | tásman
 naḥ pāhy ānhasaḥ || 31 || tvām tám deva jīhváyā pári bā-
 dhasva dushkrítam | mārto yó no jīghāṁsati || 32 || bharád-
 vājāya sapráthaḥ śarma yacha saḥantya | ágne váreṇyam
 vásu || 33 ||

O source of strength, The immortal adorable Lord, may your glorious radiance bestow food upon your mortal worshipper. 25

May the donor of the oblation, propitiating you by his acts today be exalted, and rendered very opulent; may such mortal be diligent in your praise. 26

O adorable Lord, may they who are protected by you, and who wish for themselves the whole term of life, fight down the malice of the foe and overcome the hostile assailants. 27

May the Lord, with His sharp flame, cast down each destructive-devourer; may He grant us precious treasures. 28

O all-knowing, all-wise sage, bring us wealth with good posterity. O performer of benevolent deeds, destroy the demoniac forces. 29

Preserve us, O omniscient Lord, from sin; O poet of the divine verses, protect us from the malevolent. 30

O Lord, may you defend us from sin, and the malevolent mortal, who threatens us with murderous weapon. 31

O fire-divine, may you drive from us with your flame that evil doer, the mortal who seeks to kill us. 32

O subduer of adversaries, grant infinite happiness and most agreeable wealth to the person who uses his riches for the service of others. 33

अ॒मिर्वृ॒त्राणि॑ ज॒ङ्घन॑द्रवि॒णस्युर्वि॒प॒न्यया॑ । समि॒द्धः शु॒क्र आ॒हुतः॑ ॥३४॥

ग॒र्भे मा॒तुः पि॒तृष्पि॒ता वि॒दिद्यु॒तानो॑ अ॒क्षरैः॑ । सी॒दन्न॑तस्य॒ योनि॑मा ॥३५॥

॥२८॥ ब्र॒ह्म प्र॒जाव॒दा भ॒र जा॒तवे॒दो वि॒च॒र्षणे॑ । अ॒ग्ने यद्दि॒दय॑द्वि॒वि ॥३६॥
उप॑ त्वा र॒ण्यसँद॑शं प्रय॑स्वन्तः सह॒स्कृत॑ । अ॒ग्ने ससृ॑ज्महे गि॒रः ॥३७॥
उप॑ च्छा॒यामि॒व घृ॒णे र॒गन्म॒ शर्म॑ ते व॒यम् । अ॒ग्ने हि॒र॒ण्यसँद॑शः ॥३८॥

agnīr vṛitrāṇi jaṅghanad draviṇasyūr vipan-
yāyā | sāmiddhaḥ śukrā āhutaḥ || 34 || gārbhe mātūḥ pi-
tūḥ pitā vididyutānó aksharē | sīdanna rītasya yonim ā
|| 35 || 27 ||

bráhma prajāvad ā bhara jātavedo vīcarshaṇe | āgne
yád didāyat divi || 36 || ūpa tvā ranvāsamdrīṣaṁ prāyas-
vantaḥ sāhaskṛita | āgne sasṛijmāhe gīraḥ || 37 || ūpa chā-
yām iva ghrīner āganma sārma te vayām | āgne hiraṇya-
samdrīṣaḥ || 38 ||

य उ॒ग्र इ॒व श॒र्यहा॑ ति॒ग्मशृ॒ङ्गो न॑ वंस॒गः । अ॒ग्ने पु॒रो रू॒रोजि॑थ ॥३९॥
आ यं ह॒स्ते न॒ खादि॑नं शि॒शुं जा॒तं न॒ विभ्र॑ति । वि॒शाम॑मि॒ स्य॒ध्वर॑ ॥४०॥

॥२९॥ प्र॒ दे॒वं दे॒ववी॑तये॒ भर॑ता वसु॒वित्त॑मम् । आ॒स्ये यो॒नौ नि॒षीद॑तु ॥४१॥
आ जा॒तं जा॒तवे॑दसि प्रि॒यं शि॒शीता॑तिथिम् । स्यो॒न आ गृ॑हप॒तिम् ॥४२॥

yā ugrā iva śaryahā tigmāśṛṅgo nā vān-
sagaḥ | āgne pūro rurójitha || 39 || ā. yām hāste nā khādī-
nam śīṣum jātām nā bībhrāti | viśāṁ agnīm svadhvaram
|| 40 || 28 ||

prā devām devāvītaye bhāratā vasuvittamam | ā své yó-
nau ní sbīdatu || 41 || ā jātām jātāvedasi priyām śīṣitāti-
thim | syonā ā gṛihāpatim || 42 ||

May radiant, adorable Lord, glorified by virtuous actions of devotees, propitiated by praise, and served with dedication, destroy all adversaries. 34

He is radiant in the embryo of maternal (earth), also on the imperishable altar, and is the cherisher of the paternal heaven. He is always present with us in an inner conscience, the seat of holy law. 35

O omniscient Lord, all-beholder, bring to us food and progeny, such nourishing elements, as may shine to heaven. 36

O resplendent fire-divine, offering readily inflammable, food. We enkindle you from time to time by our prayers. 37

O resplendent Lord, glittering like gold, we come to you for shelter, as men seek shade, to avoid scorching heat. 38

O adorable Lord, you are like a fierce archer, or like a sharp-horned bull, capable of breaking the forts of evils. 39

May we worship adorable Lord, whom priests bear in their arms like an infant, newly-born babe; He is the consumer of holy offerings of men. 40

May you enshrine the divine Lord, the bestower of infinite wealth, to receive the favour of Nature's bounties, Let Him be seated in the chamber of your heart, His appropriate seat. 41

May you welcome Him like a beloved guest as soon as He is revealed and enshrine the Lord, the head of the family as if, in the soft corner of your heart. 42

अग्ने युक्ष्वा हि ये तवाश्वासो देव साधवः । अरं वहन्ति मन्यवे ॥४३॥
 अच्छा नो याह्या वह्नाभि प्रयांसि वीतये । आ देवान्सोमपीतये ॥४४॥
 उदमे भारत द्युमदजस्त्रेण दविद्युतत् । शोचा वि भाह्यजर ॥४५॥

agne yukshvā hī yé tāvā-
 svāso deva sādhaṁvaḥ | āraṁ vāhanti manyāve || 43 || ācha
 no yahya ā vahnābhī prayānsi vītaye | ā devān sōmapītaye
 || 44 || ūd agne bhārata dyumād ājasreṇa dāvidyutat | śocā
 vī bhāhy ajara || 45 || 29 ||

॥४३॥ वीती यो देवं मर्तो दुवस्येदग्निमीळीताध्वरे हविष्मान् ।
 होतारं सत्ययजं रोदस्योरुत्तानहस्तो नमसा विवासेत् ॥४६॥
 आ ते अम ऋचा हविर्हृदा तष्टं भरामसि ।
 ते ते भवन्तुक्षणं ऋषभासो वशा उत ॥४७॥
 अग्निं देवासो अग्रियमिन्धते वृत्रहन्तमम् ।
 येना वसुन्याभृता तूळ्हा रक्षींसि वाजिना ॥४८॥

vīti yó devām mārto duvasyéd agnīm ilītādhware havī-
 shmān | hōtāraṁ satyayajam rōdasyor uttānāhasto nāmasā
 vivāset || 46 || ā te agna rīcā havīr bṛidā tashṭām bharā-
 masi | té te bhavantūkshāṇa ṛishabhaśo vaśā utā || 47 ||
 agnīm devāso agriyam indhāte vṛitrahāntamam | yēnā vā-
 sūny ābhṛitā tṛilhā rākshānsi vājīnā || 48 || 30 ||

Harness, O divine Lord, your well-trained vital forces,
who bear you quickly to our benevolent desired ends. 43

Come, O Lord, towards us and bring along with you the
divine powers, for participation and enjoyment. 44

Blaze up, O Lord, bearer of homage. May you shine
undecaying, O radiant Lord; shine with undecaying
lustre. 45

Who-so-ever offers homage to any of the powers, let him
at his ceremony worship with uplifted hands the adorable
Lord, the invoker of heaven and earth, the performer of
the sacrifice with the oblations of truth. 46

We offer to you, O Lord, the homage issuing forth from
our hearts, and transmitted in the words of the Vedic
verses. May the virile bulls, bullocks and cows be dear
to you as your own. 47

The enlightened devotees kindle fire-divine, the prime
inspirer, the one who dispels the clouds of ignorance,
reprocures for us the lost wisdom and destroys evil
tendencies. 48

(१७) सप्तदशं सूक्तम्

(१-१५) पञ्चदशार्चस्वास्त्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । इन्द्रो देवता । (१-१४) प्रथमादिचतुर्दशार्चा विष्णुः, (१५) पञ्चदशयाश्च द्विपदा विष्णुः उन्दसी ॥

॥ हरिःऽ७३ ॥

॥१॥ पिबा सोममभि यमुग्र तर्दे ऊर्वं गव्यं महि गृणान इन्द्र ।
 वि यो धृष्णो वधिषो वज्रहस्त विश्वा वृत्रममित्रिया शवोभिः ॥१॥
 स ई पाहि य ऋजीषी तरुत्रो यः शिप्रवानृषभो यो मतीनाम् ।
 यो गोत्रभिद्वज्रभृद्यो हरिष्ठाः स इन्द्र चित्राँ अभि तृन्धि वाजान् ॥२॥
 एवा पाहि प्रनथा मन्दतु त्वा श्रुधि ब्रह्म वावृधस्योत गीभिः ।
 आविः सूर्यं कृणुहि पीपिहीषो जहि शत्रूरभि गा इन्द्र तृन्धि ॥३॥

17.

Pibā sōmam abhī yāni ugra tārda ūrvām gāvyaṁ mahi
 grīṇānā indra | vī yō dhṛishṇo vādhiṣho vajrabasta vīsvā
 vṛitrām amitṛiyā sāvobhiḥ || 1 || sā im pāhi yā ṛijishī tāru-
 tro yāḥ śipravān vṛishabhó yó matinām | yó gotrabhíd va-
 jrabhṛíd yó harishthāḥ sá indra citrāni abhī trindhi vājān
 || 2 || evā pāhi pratnāthā mándatu tvā śrudhī bráhma vāvṛi-
 dhāsvoṭá gīrbhiḥ | āviḥ sūryam kṛiṇuhī pīpīhiṣho jābī śá-
 trūir abhī gā indra trindhi || 3 ||

ते त्वा मदा बृहदिन्द्र स्वधाव इमे पीता उक्षयन्त द्युमन्तम् ।
 महामनूनं तवसं विभूतिं मत्सरासो जहृषन्त प्रसाहम् ॥४॥
 येभिः सूर्यमुषसे मन्दसानोऽवासयोऽप दृळ्हानि दद्रेत् ।
 महामद्विं परि गा इन्द्र सन्तै नुत्था अच्युतं सदेसस्परि स्वात् ॥५॥

té tvā mādā bṛihád indra
 svadhāva imé pītá ukshayanta dyumántam | mahām ánū-
 nam tavásam víbhūtim matsarāso jarhṛishanta prasāham
 || 4 || yébbhiḥ sūryam ushásam mandasānó 'vāsáyó 'pa dṛi-
 lhāni dādrat | mahām ádrim pari gā indra sántam nutthā
 ácyutam sādasaś pári svát || 5 || 1 ||

17

O powerful resplendent self, be delighted by the draught of spiritual joy, inspired by which, you restore the lost treasure of knowledge, and subdue evil tendencies. O possessor of adamantine will power, you overcome the devil of ignorance and all obstructive forces. 1

Cherish, O innerself, the preserver, the possessor of beautiful form, the showerer of blessings on those who praise you; the breaker of formidable obstructions, the user of adamantine will power and the controller of sense organs. May you relish our spiritual joy and bestow upon us all sorts of nourishment. 2

Drink it as of old, and may it exhilarate you. Hear our prayer, and be exalted by our praises; make the sun of spiritual radiance visible; provide us nourishment, and destroy our enemies, and restore the subdued wisdom. 3

Abounding in knowledge, O resplendent soul, let these exhilarating experiences inspire you exceedingly. O mighty one, let the inebriating joy delight you, who are deficient in no way and are powerful, manifold, and the overcomer of evil forces. 4

O innerself, through the exhilaration of this spiritual joy, you have given splendour to the sun and the dawn, in order to drive away the gloom of ignorance. Your light penetrates the rocks of formidable obstructions, which have concealed the true knowledge. 5

१२१ तव कृत्वा तव तद्दंसनाभिरामासु पक्वं शच्या नि दीधः ।
 और्णोर्दुर उस्त्रियाभ्यो वि दृळ्होर्दूर्वाद्रा असृजो अङ्गिरस्वान् ॥६॥
 पप्राथ क्षां महि दंसो व्युर्वीमुप यामृष्वो बृहदिन्द्र स्तभायः ।
 अधारयो रोदसी देवपुत्रे प्रत्ने मातरा यक्नी ऋतस्य ॥७॥
 अध त्वा विश्वे पुर इन्द्र देवा एकं तवसे दधिरे भराय ।
 अदेवो यदुभ्योहिष्ट देवान्त्स्वर्षाता वृणत इन्द्रमत्र ॥८॥

tāva krātvā tāva tād daṁsānābhir āmāsu pakvaṁ śacyā
 nī didhaḥ | aūrṇor dūra usṛiyābhyo vī dṛiḥhód ūrvād gā
 asṛijo āṅgirasvān || 6 || paprātha kshām māhi dāṁso vy
 ūrvīm ūpa dyām ṛishvó bṛihád indra stabhāyah | ádhārayo
 ródasī deváputre pratné mātārā yahvī ṛitāsya || 7 || ádha
 tvā víśve purá indra devá ékaṁ tavásam dadhire bhá-
 rāya | ádevo yád abhy aúhishta deván svārshātā vṛiṇata
 índram átra || 8 ||

अध यौञ्जिते अप सा नु वज्राहितानमद्वियसा स्वस्य मन्योः ।
 अहिं यदिन्द्रो अभ्योहसानं नि विहिश्वायुः शयथे जघानं ॥९॥
 अध त्वष्टा ते मह उग्र वज्रं सहस्रंष्टिं वधृतच्छताश्रिम् ।
 निकाममरमणसं येन नवन्तमहिं स पिणगृजीषिन् ॥१०॥

ádha dyaús cit te āpa sá nú vājṛād dvi-
 tánamaḍ bhiyāsā svāsya manyóḥ | áhiṁ yád índro abhy
 óhasānam nī cid viśvāyuh sayáthe jaghána || 9 || ádha tvá-
 shtā te mahá ugra vājṛam sahásrabhṛisṭiṁ vavṛitac cha-
 táśrim | níkāmam arámanasam yéna návantam áhiṁ sām
 piṇag ṛijishin || 10 || २ ||

By your wisdom, by your deeds, through your power, you develop the mature wisdom in the immature mind, you open the strong doors for fresh thinking. Associated with vital energies of body, you liberate thoughts from their bondage. 6

O soul, you have filled the whole body with your functions. You the superior, has given support to the activity of mind. You sustain the body and mind both, whose children are the sense organs and who are the old and mighty parents of sacrifice of our physical existence. 7

All the senses accept you, O inner-self, as their mighty chief for fighting life's battle in front. When impious vices assail the senses, the vital complex of body gives support to the inner-self in the conflict of life. 8

When the inner-self the giver of strength, strikes the assailing dragon of vices, the mind bows down in the two-fold dread of your resolute will power, and your personal wrath. 9

Mighty inner-self, the architect of universe, constructs for you the spiritual weapon, which is like a thousand edged, the hundred-angled thunderbolt, wherewith you crush the ambitious, audacious, loud-shouting dragon of ignorance. 10

॥१॥ वर्धान्यं विश्वे मरुतः सजोषाः पचच्छतं महिषीं इन्द्र तुभ्यम् ।
 पूषा विष्णुस्त्रीणि सरोसि धावन्वृत्रहणं मदिरमंशुर्मसौ ॥११॥
 आ क्षोदो महि वृतं नदीनां परिष्ठितमसृज ऊर्मिमपाम् ।
 तासामनु प्रवत इन्द्र पन्थो प्रादयो नीचीरपसः समुद्रम् ॥१२॥
 एवा ता विश्वा चक्रवांसमिन्द्रं महामुग्रमजुर्यं सहोदाम् ।
 सुवीरं त्वा स्वायुधं सुवज्रमा ब्रह्म नव्यमवसे ववृत्यात् ॥१३॥

várdhān yām vīṣve marútaḥ sajóśhāḥ pácac chatám
 mahishāñ indra túbhyam | pūsha vīshnus trīni sārāñsi dhā-
 van vritrahānam madirām aṁśum asmai || 11 || ā kshódo
 máhi vritám nadínām párishthitam asṛija ūrmīm apām |
 tāsām ānu praváta indra pánthām prárdayo nícīr apasah
 samudráṁ || 12 || evá tá vīṣvā cakriváñsam índram mahám
 ugrám ajuryám sahodám | suvíram tvā svāyudhám suváj-
 ram á bráhma návyam ávase vavṛityāt || 13 ||

स नो वाजाय श्रवस इषे च राये धेहि द्युमतं इन्द्र विप्रान् ।
 भरद्वाजे नृवत इन्द्र सूरिन्दिवि च सौधि पार्ये न इन्द्र ॥१४॥
 अया वाजं देवहितं सनेम मदेम शतहिमाः सुवीराः ॥१५॥

sá no vājāya
 srávasa ishé ca rāyé dbehi dyumáta indra víprān | bharád-
 vāje nrváta indra sūrín diví ca smaidhi párye na indra
 || 14 || aya vajam deváhitam sanema mádema śatáhimāḥ su-
 vírāḥ || 15 || ३ ||

O inner-self, all the vital faculties of human body, with one accord, exalt you. Hundreds of great gifts are provided to you by the all pervading and all sustaining vital breaths. May the three joy-giving streams of nectar flow to him for exhilaration and cure. 11

You set free the rushing channels of thoughts, the arrested and flooded ones. You direct them to their downward paths; you send them rapidly down to the ocean. 12



O inner-self, you are the source of all these faculties, you are mighty, formidable, undecaying, and the giver of strength; you are brave and well-armed, the bearer of resolute will-power; may our new prayer bring you to our protection. 13

May you, O resplendent Lord, uphold us, the devout, for the sake of food, for sustenance, for nourishment, for wealth; bestow upon the wise devotees pious posterity, with numerous attendants; be with us, O inner-self, on the day of trial. 14

May we, by this prayer, obtain food by your grace; may we, blessed with excellent progeny, be happy for a hundred winters. 15

(१८) अष्टादशं सूक्तम्

(१-१८) षड्विंशत्यस्य सूक्तस्य षाण्णस्यो अष्टादश ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१॥ तसु हृहि यो अभिभूत्यो जा वन्वन्नवातः पुरुहुत इन्द्रः ।
 अषाढहमुग्रं सहमानमाभिर्गीर्भिर्वैर्धं वृषभं चर्षणीनाम् ॥१॥
 स युध्मः सत्या खजकृत्समद्वा तुविम्रक्षो नदनुमौ ऋजीषी ।
 बृहद्रेणुश्च्यवनो मानुषीणामेकः कृष्टीनामभवत्सहावा ॥२॥
 त्वं ह नु त्यददमायो दस्युरेकः कृष्टीरवनोरायीय ।
 अस्ति स्विन्न वीर्यं तत् इन्द्र न स्विदस्ति तदनुथा वि वोचः ॥३॥

18.

Tām u shtuhi yó abhíbhūtyojā vanvānn āvātaḥ puru-
 hūtā indraḥ | áshāḥham ugrām sáhamānam ābhír gīrbhír
 vārdhā vṛishabhām carshaṇīnām || 1 || sá yudhmāḥ sātva
 khajakṛít samādvā tuvimirakshó nadanumāñ ṛijishí | bṛihád-
 reṇuṣ cyávano mánushīṇām ékaḥ kṛishṭīnām abhavat sa-
 hāvā || 2 || tvām ha nú tyád adamāyo dásyūñr ékaḥ kri-
 shṭír avanor áryāya | ásti svin nú vīryām tát ta indra ná
 svid asti tát ṛituthā ví vocaḥ || 3 ||

सदिद्धि ते तुविजानस्य मन्ये सहः सहिष्ठ तुरतस्तुरस्य ।
 उग्रमुग्रस्य तवमस्तवीयोऽरध्रस्य रध्रतुरो बभूव ॥४॥
 तन्नः प्रन्नं मुख्यमस्तु युष्मे इत्था वदद्विर्वलमद्भिरेभिः ।
 हन्नच्युतच्युदश्मेपयन्तमृणोः पुरो वि दुरो अस्य विश्वाः ॥५॥

sád íd dhí te tuvijātá-
 sya mánýe sáhaḥ sahishṭha turatás turásya | ugrām ugrá-
 sya tavásas távíyó 'radhrasya radhratúro babhūva || 4 || tán
 naḥ pratnām sakhyām astu yushmé itthā vādadbhir valám
 āñgirobhiḥ | hānn acyutacyud dasmeshāyantam ṛiñóḥ puro
 ví dúro asya vísvāḥ || 5 || 4 ||

18

May you adore the resplendent Lord, who is invoked by many, is formidable in vigour, the destroyer of enemies and unharmed by foes and magnify His glory through these hymns. He is the one, whose laws cannot be transcended and who is strong, victorious and showerer of benefits on mankind. 1

He is ever the combatant, heroic, impartial, sympathetic, loud-voiced, benefactor of everyone, straight forward, The one who whirls up the dust high, sympathiser and the sole protector of human race. 2

O Lord, you are the one who alone dominates over the evil, subdues the vicious forces and rescues virtuous men. Is this or is it not your accomplishments O Lord? If it be not, then declare it now, without reservation. 3

O powerful, resplendent Lord, I believe that this power is always within you, which is manifest in your benevolent deeds. You are the enemy of the animosity; you are strong of the strong, most mighty of the mighty and conquerer of the apparently unassailable evil. 4

May our eternal bond of friendship with you and vital forces endowed with strength be determined. O wondrous, the caster down of firm rocks of darkness, may you destroy the fresh strongholds of evils and force open the cities and all the gates. 5

॥५॥ स हि धीभिर्हव्यो अस्त्युग्र ईशानकृन्महति वृत्रतूर्ये ।
 स तोकसाता तनये स वज्री वितन्तसाय्यो अभवत्समत्सु ॥६॥
 स मज्मना जनिम् मानुषाणाममर्त्येन नाम्नाति प्र संखे ।
 स युञ्जेन स शर्वसोत राया स वीर्येण नृतमः समोकाः ॥७॥

sá hí dhībhīr havyo ásti ugrá īśānakṛñ mahatī vṛitra-
 tūrye | sá tokásātā tánaye sá vajrī vitantasāyyo abhavat
 samātsu || 6 || sá majmánā jānima mánushāṇām āmartyena
 nāmñāti 'prá sarsre | sá dyumnéna sá śavasotá rāyā sá vīr-
 yēna nṛitamah sámokāḥ || 7 ||

स यो न मुहे न मिथू जनो भूत्सुमन्तुनामा चुमुरि धुनि च ।
 वृणक्पिप्रुं शम्बरं शुष्णमिन्द्रः पुरां च्यौत्नाय शयथाय नू चित् ॥८॥
 उदावता त्वक्षसा पन्यसा च वृत्रहत्याय रथमिन्द्र निष्ठ ।
 धिष्व वज्रं हस्त आ दक्षिणत्राभि प्र मन्द पुरुदत्र मायाः ॥९॥
 अग्निर्न शुष्क वनमिन्द्र हेती रक्षो नि धक्ष्यशनिर्न भीमा ।
 गम्भीरय ऋष्वया यो रुरोजाध्वानयदुरिता दम्भयच्च ॥१०॥

sá yó ná muhé ná mīthū jāno
 bhūt sumántunāmā cūmurim dhūnim ca | vṛiṇák píprum
 śambaram śuśṇam índraḥ purām cyautnāya śayāthāya nū
 cit || 8 || udāvatā tvákshasā pányasā ca vṛitrahātyāya rá-
 tham indra tishṭha | dhishvá vájram hásta á dakshinatrá-
 bhī 'prá manda purudatra māyāḥ || 9 || agnir ná śuśhkam
 vānam indra hetí rāksho ní dhakshy aśánir ná bhīmā |
 gambhīráya ṛishváyā yó rurójādhvānayat duritá dambhá-
 yac ca || 10 || ॥

He the supreme Lord is to be invoked through these sacred hymns, while He shows His strength in conquering evil forces. He has adamantine will power to wield, and is the one who is to be glorified in conflicts for the sake of sons and grandsons. 6.

He with His immortal, foe-humiliating might promote the capacity of all human generations to multiply. He, the chief-leader, dwells in the universe with splendour, with glory, valour and riches. 7

The supreme Lord destroys those who are greedy, proud, selfish, cruel, violent and suckers. He is strong enough to crush the guile; he never goes astray, and is never false. He promptly exerts to over-throw the castles of evils. 8

O resplendent Lord, may you with your praiseworthy and laudable might, ascend your chariot to destroy the devil of ignorance. In your right hand, you hold fast the formidable punitive justice and shatter delusions around us. 9

O resplendent Lord, your fearful adamantine bolt of justice burns to ashes all ill-tendencies, in like manner as fire consumes dry trees. With your great, resistless and mighty power, you destroy all evil passions. 10

॥९॥

आ सहस्रं पृथिविरिन्द्र राया तुविद्युन्न तुविवाजेभिरर्वाक् ।
 याहि सूनो सहस्रो यस्य नू चिददेव ईशो पुरुहूत योतोः ॥११॥
 प्र तुविद्युन्नस्य स्वविरस्य घृज्वेदिवो ररप्शौ महिमा पृथिव्याः ।
 नास्य शत्रुर्न प्रतिमानमस्ति न प्रतिष्ठिः पुस्मायस्य सद्योः ॥१२॥

ā sahasram pathībhīr indra rāyā tūvidyumna tuvivāje-
 bhīr arvāk | yāhī sūno sahaso yāsya nū cid ādeva īše pu-
 ruhūta yōtoḥ || 11 || prā tūvidyumnāsya sthāvīrasya ghrīsh-
 ver divo rarapše mahimā prithivyāḥ | nāsya śātrur nā
 pratimānam asti nā pratishtih purumāyāsya sadyoḥ || 12 ||

प्र तत्ते अया करणं कृतं भूकुत्सं यदायुर्मतिधिगमस्यै ।
 पुरु सहस्रा नि शिशा अभि क्षामुत्तूर्ययाणं धृषता निनेथ ॥१३॥
 अनु त्वाहिधे अथ देव देवा मदन्विष्वे कथितं कवीनाम् ।
 करो यत्र वरिवो बाधिताय दिवे जनाय तन्वे गृणानः ॥१४॥
 अनु यावापृथिवी तत् ओजोऽमर्त्या जिहत इन्द्र देवाः ।
 कृष्व कृनो अकृतं यत्ते अस्त्युक्थं नवीयो जनयस्व यज्ञैः ॥१५॥

prā tāt te adyā karanam kṛitām bhūt kútsam yād āyūm
 atithigvām asmai | purū sahasrā nī śiṣā abhī kshām ūt
 tūrvayāṇam dhrīshatā ninetha || 13 || ānu tvāhighno ādha
 deva devā mādan vīṣve kavītamam kavīnām | kāro yātra
 vārivo bādhitāya divé jānāya tanvè grīṇānāḥ || 14 || ānu
 dyāvāprithivī tāt ta ójó 'martyā jihata indra devāḥ | kṛi-
 shvā kṛitno ākṛitam yāt te āsty ukthām nāvīyo janayasva
 yajñāḥ || 15 || ॥

O most opulent resplendent Lord, source of strength, invoked by all, may you come here by thousand paths, bestowing thousands of riches; no demoniac power is able to keep you at a distance. 11

The vastness of this opulent ancient, the demolisher, exceeds that of the heaven and earth. There is no opponent, no counterpart, no rival to Him, the victorious one, abounding in wisdom. 12

The blessings, you bring for the men of intuitive knowledge, men of perseverance and the renounced persons are being celebrated today and you have granted many thousands of gifts to them and you quickly elevate the most rapid and active devotee over the earth by your power. 13

O resplendent Lord, the wisest of the wise, all enlightened sages have glorified you since you destroy the devil of ignorance, deadly as serpent. When propitiated, you liberally give wealth to the distressed worshipper and happiness to his people. 14

O resplendent Lord, all immortal powers of the heaven and the earth acknowledge your might. O doer of many deeds, now may you accomplish that which is left undone so far. May you give us a new hymn to be sung at your worship. 15

(१२) एकोनविंशं सूक्तम्

(१-११) यषोवशर्चस्यास्य मृतस्य वातस्यत्यो भग्दात्र कपिः । इन्द्रो देवता । विद्युत् छन्दः ॥

॥३॥

म॒हो॑ इन्द्रो॑ नृ॒वदा च॑र्षणि॒प्रा उ॒त द्वि॒वर्हो॑ अ॒मिनः॑ स॒होभिः॑ ।
 अ॒स्मद्र॒घग्वावृ॑धे वी॒र्या॒योरुः॑ पृथुः सु॒कृतः॑ क॒र्तृभिर्भू॑त् ॥१॥
 इन्द्र॑मे॒व धि॒वणा सा॒सये॑ धा॒द्रह॒न्तमृ॒ष्वम॒जरं॑ यु॒वान॑म् ।
 अषा॑ल्ले॒न शर्व॑सा श॒शुवांसं॑ स॒द्यश्चि॒यो वा॑वृ॒धे अ॒सामि॑ ॥२॥

19.

Mahāñ indro nṛivād ā carshaniprā utā dvihārḥā ami-
 nāḥ sáhobhiḥ | asmadryāg vāvṛidhe viryāyoruḥ prithuḥ sú-
 kṛitaḥ kartṛibhir bhūt || 1 || índram evā dhishāṇā sātāye
 dhād bṛihāntam ṛishvām ajāram yūvānam | āshālḥena śā-
 vasā sūśuvānsam sadyās cid yó vāvṛidhe āsāmi || 2 ||

पृथू क॒रका॑ बहु॒ला गर्भ॑स्ती अ॒स्मद्र॒घग्वा॑वृ॒धे मिमी॑हि श्र॒वो॑सि ।
 यु॒थेव॑ प॒श्वः प॑शु॒पा द॑मू॒ना अ॒स्मो॑ इन्द्रा॒भ्या व॑वृ॒त्स्वा॒जौ ॥३॥
 तं व॒ इन्द्रं॑ च॒तिन॑मस्य शार्कै॒रिह॑ नूनं वा॒जय॑न्तो॒ हुवे॑म ।
 यथा॑ चि॒त्पूर्वे॑ ज॒रितारं॑ आ॒सुर॑ने॒षा अन॑व॒द्या अ॒रि॒ष्टाः ॥४॥
 धृ॒तव्र॑तो ध॒नदाः॑ सोम॑वृ॒द्धः स॒ हि वा॒मस्य॑ व॒सुनः॑ पु॒रुक्षुः॑ ।
 सं ज॑ग्मिरे प॒थ्या॒श्च रा॒यो अ॒स्मिन्त्समु॑द्रे न सि॒न्धवो॑ याद॑मानाः ॥५॥

prithū karāsnā bahulā gābhastī asmadryāk sām. mīmīhi śrā-
 vāñsi | yūthēva paśvāḥ paśupā dāmūnā asmāñ indrābhy ā
 vavṛitsvājau || 3 || tāṃ va índram catīnam asya śākaśr ihā
 nūnām vājayānto huvema | yāthā cit pūrvo jaritāra āsūr
 ānedyā anavadyā āriṣṭāḥ || 4 || dhṛitāvṛato dhanadāḥ só-
 mavṛiddhaḥ sā hī vāmāsya vāsunaḥ purukshuḥ | sām ja-
 gmire pathyāś rāyo asmin samudré nā sīndhavo yādamā-
 nāḥ || 5 || १॥

May the great resplendent Lord, who is divine as an emperor, come here; may He who is Lord of the two regions, uninjurable by efforts, increase for heroism in our presence. May He who is of great personality and eminent in quality be greeted by the performers of pious acts. 1

Our prayer inspires the resplendent Lord to shower on us ample gifts. Born with broad-mindedness, full of inspirations, ageless, undecaying and endowed with unsurpassable power, He reaches the apex of His glory within no time. 2

O resplendent, extend your great resolute and youthful philanthropic hands to provide us with glory and food, and guide us through the conflicts of life as a cowherd steers his cattle. 3

Now for the gain of strength, we invoke you, the renowned resplendent Lord, on this occasion, who, along with His allies, is the destroyer of enemies. May we, desirous of wealth and food, become free from all blames, irreproachable and uninjured, as those who have been singing of old His praises. 4

He is resolute in His duties, full of ecstasy and joy, giver of wealth and wisdom, possessor of boundless food to feed us. All paths, that lead to riches, unite in Him, like rivers flowing into the ocean. 5

॥८॥

शविष्ठं न आ भर शूर शव ओजिष्ठमोजो अभिभूत उग्रम् ।
 विश्वा युष्मा वृष्ण्या मानुषाणामस्मभ्यं दा हरिवो मादयध्वै ॥६॥
 यस्ते मदः पृतनाषाळमृध्र इन्द्र तं न आ भर शूशुवांसम् ।
 येन तोकस्य तनयस्य सातौ मसीमहि जिगीवांसस्त्वोताः ॥७॥
 आ नो भर वृषणं शुष्ममिन्द्र धनस्पृतं शूशुवांसं सुदक्षम् ।
 येन वंसां पृतनासु शत्रुन्तवोतिभिरुत जामीरजामीन् ॥८॥

sávishttham na á bhara sūra śáva ójishtham ójo abhi-
 bhūta ugrām | vísvā dyumnā vṛishnyā mánushāṇām asmā-
 bhyam dā harivo mādayádhyai || 6 || yás te mādah pṛitanā-
 shāl ámriddhra índra tám na á bhara sūśuvāṅsam | yéna
 tokásya tánayasya sātaú maṁsīmáhi jigivāṅsas tvótāḥ || 7 ||
 á no bhara vṛishanam sūśhmam índra dhanasprītaṁ sūśu-
 vāṅsam sudáksham | yéna vāṅsāma pṛitanāsu śātrūn távo-
 tibhir utá jāmīr ajāmīn || 8 ||

आ ते शुष्मो वृषभ एतु पश्वादोत्तरादधरादा पुरस्तात् ।
 आ विश्वतो अभि समैत्वर्वाङ्मिन्द्र युष्मं स्वयदेह्यस्मे ॥९॥
 नृवत्त इन्द्र नृतमाभिरुती वसीमहि वामं श्रोमतेभिः ।
 ईक्षे हि वस्वं उभयस्य राजन्धा रत्नं महि स्थूरं बृहन्तम् ॥१०॥

á te sūshmo vṛishabhá etu
 pashád óttarád adharád á purástāt | á visváto abhi sám
 etv arvāṅ índra dyumnām svàrvad dhehy asmé || 9 || nṛivát
 ta índra nṛtāmābhir ūtí vaṅsīmáhi vāmām śromatebhiḥ |
 íkṣhe hi vāsva ubháyasya rájan dhā rātnam máhi sthūrām
 bṛihāntam || 10 ||

O brave one, Lord of vigour and strength, may you, enrich us with the mightiest might; bless us with the potent force, that would enable us to subdue sinful tendencies. Vouchsafe all splendid vigorous powers, befitting of men, to make us full of joy. 6

O resplendent, bless us with such beneficent and rapturous, indefeatable sense of joy as to enable us to conquer evils, and under your protection may we emerge triumphant. With gladdened hearts, we beg of you to endow us with children and grandchildren. 7

O resplendent, bestow on us the heroic vigour, skill and strength, that will enable us to obtain affluence, where-with, through your assistance, we may conquer such evil persons, kins or strangers, as obstruct our ways through conflicts. 8

O illustrious one, let invigorating strength, emerging out of you, come from behind or from front, from above or from below. From every side may it come, May you shower on us light and happiness. 9

O illustrious one, you are an emperor with supreme authority, and the Lord of material and divine worlds. You are the master of vast and boundless heavenly treasures. May we, with your heroic aid and protection win splendrous fame and prosperity. 10

मरुत्वन्तं वृषभं वावृधानमकवारिं दिव्यं शासमिन्द्रम् ।
 विश्वासाहुमवसे नूतनायोग्रं संहोदामिह तं हुवेम ॥११॥
 जनं वज्रिन्महिं चिन्मन्यमानमेभ्यो नृभ्यो रन्धया येष्वसि ।
 अथा हि त्वा पृथिव्यां शूरसातो हवामहे तनये गोष्वप्सु ॥१२॥
 वयं त एभिः पुरुहूत सख्यैः शत्रोः शत्रोरुत्तर इत्स्याम ।
 घन्तो वृत्राण्युभर्यानि शूर राया मदेम बृहता त्वोताः ॥१३॥

marutvāntam vṛishabhām — ॥ 11 ॥ jānam
 vajrin māhi cin mānyamānam ebhyó nṛibhyo randhayā
 yéshv ásini | ádhā hí tvā prithivyām sūrasātau hāvāmahe
 tánaye góshv apsú ॥ 12 ॥ vayām ta ebhīḥ puruhūta sa-
 khyasḥ śātroḥ-śātror úttara ít syāma | ghnānto vṛitrāny
 ubhāyāni sūra rāyā madema bṛihatā tvótāḥ ॥ 13 ॥ * ॥

(२०) विसं सूक्तम्

(१-१३) नवोदशर्षस्यास्य सूक्तस्य नवैस्त्वो भद्राज ऋषिः । इन्द्रो देवता । (१-६, ८-१३)

प्रथमादिपदस्यस्याहभ्यादिपदस्य च त्रिद्वि, (७) सप्तम्याश्च विराट् उच्यते ।

१५॥ द्यौर्न य इन्द्राभि भूमार्यस्तस्यौ रयिः शर्वसा पृत्सु जनान् ।
 तं नः सहस्रभरमुर्वरासां दुद्धिं सूनो सहसो वृत्रतुरन् ॥१॥
 दिवो न तुभ्यमन्विन्द्र सत्रासुर्यं देवेभिर्धायि विश्वम् ।
 अहिं यदुग्रमपो वम्रिवांसं हवृजीषिन्विष्णुना सचानः ॥२॥

20.

Dyāúr ná yá indrábhi bhūmāryās tasthān rayḥ śávasā
 pritsā jānān | tān naḥ sahasrabharam urvarāsām daddhi
 sūno sahaso vṛitratūram ॥ 1 ॥ divó ná túbhyam ānv indra
 satrásuryam devébhir dhāyi víśvam | áhim yád vṛitrām
 apó-vavrivānsam hānm řijīshin víshṇunā sacānāḥ ॥ 2 ॥

Associated with vital principles, He is the showerer of benefits, is one with ever-increasing strength, unreviled of foes, the celestial ruler, mighty, victory-giver and all-conquering. Today, we invoke that resplendent one, with a view of seeking His protection. 11

O the wielder of adamantine justice, humble that man who regards himself as superior to others, living in our midst. We invoke you now on the earth, in the conflict of life, to seek wisdom, vigour and children. 12

Invoked by all as you are, O illustrious one, make us triumphant under your friendship by destroying both classes of enemies (the known ones and the strangers). May we be happy, helped by you, with abundant riches. 13

20

O powerful source of strength, may you give us a son that subdues enemies, become possessor of thousands of riches and owns cultivated lands and also give us the riches, to help us in vanquishing enemies just as the sun by his light overspreads the earth. 1

O earnest and glorious soul, with the blessings of pervading Lord, you become the seeker of truth. The divine powers have blessed you with ample strength as they give light to the sun. Endowed with boundless life-force, you are able to annihilate the evil that obstructs progress. 2

तूर्वभोजीयान्तवसस्तवीयान्कृतब्रह्मेन्द्रो वृद्धमहाः ।
 राजाभवन्मधुनः सोम्यस्य विश्वासां यत्पुरां वर्तुमावत् ॥३॥
 शूतेरपद्रन्पणयं इन्द्रात्र दशोणये कवयेऽर्कसाती ।
 वर्धेः शुष्णस्याशुषस्य मायाः पित्वो नारिरेचीत्किं चन प्र ॥४॥
 महो द्रुहो अप विश्वायुं धायि वज्रस्य यत्पतने पादि शुष्णः ।
 उरु ष सरथं सारथये करिन्द्रः कुत्साय सूर्यस्य साती ॥५॥

tīr-

vām ōjīyān tavāsas tāvīyān kṛitābrahmēndro vṛiddhāma-
 hāḥ | rājābbavan mādhuṇaḥ somyāsya viśvāsām yāt purām
 dartnūm ūvat || 3 || śataīr apadran paṇāya indrātra dāso-
 ṇaye kavāye 'rkāsātau | vadhaśḥ śūshṇasyāśūshasya māyāḥ
 pitvó nārireçit kīm canā prā || 4 || mahó druho āpa viśvāyu
 dhāyi vājrasya yāt pātane pādi śūshṇaḥ | urú śhā-sarātham
 sārathaye kar indraḥ kútsāya sūryasya sātau || 5 || ० ||

॥०॥ प्र श्येनो न मदिमंशुमसौ शिरो दासस्य नमुचेर्मथायम् ।
 प्रावसमीं साप्यं ससन्तं पूणग्रामा समिधा सं स्वस्ति ॥६॥
 वि पिप्रोरहिमायस्य इच्छाः पुरो वज्रिच्छवसा न दर्दः ।
 सुदामन्तब्रेक्णो अप्रमृष्यमजिश्चने दात्रे दाशुषे दाः ॥७॥

prā syenó ná maḍirām aṇṣúm asinai śīro dāsāsya ná-
 mucer mathāyān | prāvan námīm sāpyām sasāntam prīnāg
 rāyā sām ishā sām svastī || 6 || ví pípror āhimāyasya drilḥāḥ
 pūro vajriṇ chāvasā ná dardah | súdāman tád rékno apra-
 mṛishyām rijīṣvane dātrām dāsúshe dāḥ || 7 ||

When the illustrious and glorious soul, mightier than the mighty, adored by prayers, perfect in his splendour, breaks with his resoluteness the strongholds of evils, he becomes the king of the nector of spiritual joy. 3

O glorious soul, the evil powers that are full of mischief run away in fear of hundred blows, when light of intelligence appears, for the benefit of widely learned persons. The greedy magical devices of powerful wicked are also subdued by the resoluteness of soul. Not only that, but it uproots them completely, and leaves no ground for their sustenance. 4

When the adamantine austerity has been practised to destroy the wickedness of sensuality and all life support to it withdrawn, the universal strength of that oppressor, the Nescience, gets annihilated. Thereafter, the resplendent soul, accompanying the charioteer, the mind in the common car of the body, proceeds to get blessings from Lord, the source of enlightenment. 5

The soul sips the elixir of spiritual joy given to him by God and severs the head of lust, as a hawk does to his victim, and gives protection to the humble, flickering, and erring mind, and he makes it worthy of achieving food, success and riches. 6

O glorious, equipped with resolute mind, you shatter the powerful centres of illusive and proud evil tendencies with dazzling light because you know the wiles of snakes,—the treacherous. You give affluence to the righteous and liberal persons to sacrifice their lives for the sake of good. 7

स वेतुसुं दशमायं दशोणिं तृतुजिमिन्द्रः स्वभिष्टिसुन्नः ।
 आ तुग्रं शश्वदिमं द्योतनाय मातुर्न सीमुप सृजा इयधै ॥८॥
 स ई स्पृधो वनते अप्रतीतो बिभ्रद्वज्रं वृत्रहणं गमस्ती ।
 तिष्ठदरी अध्यस्तेव गते वचोयुजा वहत इन्द्रमृष्वम् ॥९॥
 सनेम तेऽवसा नव्य इन्द्र प्र पुरवः स्तवन्त एना यज्ञैः ।
 सप्त यत्पुरः शर्म शारदीर्दन्दासीः पुरुकुत्साय शिक्षन् ॥१०॥

sá vetasúm

dāṣamāyaṃ dāṣoṇim tūtujim indrah svabhishtīsumnah | ā
 tūgram śasvad ibham dyótanāya mātúr ná sīm úpa srijā
 iyádhyai || 8 || sá im sprīdhō vanate āpratīto bībhrad vāj-
 raṃ vṛitrahāṇaṃ gābhastau | tīstṥhad dhārī ádhy ásteva
 gārte vacoyújā vahata indram rishvám || 9 || sanéma té 'vasā
 návyā indra prá pūrāva stavanta enā yajñāḥ | saptá yāt
 pūrah śarma śāradīr dārd dhān dāsīḥ purukútsāya śīkshan
 || 10 ||

त्वं वृध इन्द्र पुर्व्यो भूर्वरिवस्यन्नुशने काव्याय ।
 परा नववास्त्वमनुदेयं महे पित्रे ददाथ स्वं नपातम् ॥११॥
 त्वं धुनिरिन्द्र धुनिमतीर्कणोरपः सीरा न स्रवन्तीः ।
 प्र यत्समुद्रमति शूर पथि पारयां तुर्वशं यदुं स्वस्ति ॥१२॥
 त्वं हृ त्यदिन्द्र विश्वमाजौ सुस्तो धुनीचुमुरी या हृ सिष्वप् ।
 दीदयदितुभ्यं सोमेभिः सुन्वन्दुमीतिरिध्मभृतिः पक्थ्यर्कैः ॥१३॥

tvám vṛidhā indra pūrvyó bhūr varivasyánn usāṇe
 kāvyāya | parā nāvavāstvam anudéyam mahé pitré dadātha
 svām nāpātam || 11 || tvám dhúnir indra — || 12 || táva ha tyád
 indra víśvam ājaú sastó dhúnīcúmuri yá ha śīshvap | dīdáyad
 ít túbhyaṃ sómehhiḥ sunván dabhītir idhmábhṛitīḥ pakthy
 ārkāḥ || 13 || 10 ||

The resplendent self, the granter of felicity, encourages the widely-known propensities like popularity, steadfastness firm-mindedness, vigour, virility and fearlessness to come submissively to inner-conscience, as a son comes to his mother. 8

Bearing in his hand the foe-destroying weapon of adamantine will-power, the soul, unresisted demolishes evil tendencies. He mounts his chariot harnessed with two vital faculties, as a warrior ascends his charriot. At the signal of his words, the vital senses carry the mighty soul along his journey. 9

O glorious soul, by your blessed protection we gain your fresh favours. Your devotees glorify you at our sacred worship. With your bolt, you destroy the seven centres of impediments subduing evil desires. And thus you award men of immense wisdom. 10

Desirous of opulence, O soul, ever since you have been granting favours and strength to the enlightened mind the source of inspiration. May you hand over the destitute to proper guardians. 11

O resplendent soul, you make your opponents tremble and you direct the stream of thoughts obstructed by passions to flow like rushing waters. So having reached the other shore yourself, you help the well-intentioned and hard-working persons to cross the waters safely. 12

O resplendent soul, in the strife of life the greatness of your prowess is revealed. You put to sleep even the suppressed passions and allurements of the subconscious region. Your oppressed devotee offers devotional prayers to you, enkindles your glory with fuel, hymns, and fuel of austerity, libation of dedication, oblation of devotion and offerings of affection. 13

(२१) एकविंशं सूक्तम्

(१-१२) द्वादशार्चस्यास्य सूक्तस्य बाह्यस्यत्यो भगवान् ऋषिः । (१-८, १०, १२) प्रथमाष्टकां
दशमीद्वादशयोधेन्द्रः, (९, ११) नवम्येकादशयोध पित्रे देवा देवताः । त्रिष्टुप् छन्दः ॥

॥१॥ इमा उ त्वा पुरुतमस्य कारोर्हव्यं वीर हव्या हवन्ते ।
धियो रथेष्टामजरं नवीयो रयिर्विभूतिरीयते वचस्या ॥१॥

तम्बु स्तुष इन्द्रो यो विदानो गिर्वीहसं गीर्भिर्यज्ञवृद्धम् ।
यस्य दिवमति मङ्गा पृथिव्याः पुरुमायस्य रिरिचे महित्वम् ॥२॥

21.

Imā u tvā purutāmasya kārór hávyam víra hávyā ha-
vante | dhíyo ratheshthām ajāram nāvīyo rayír víbhūtir
Iyate vacasyā || 1 || tām u stusha índram yó vídāno gírvā-
hasam gírbhír yajñávṛiddham | yāsya dívam áti mahná prī-
thivyāḥ purumāyasya riricé mahitvām || 2 ||

स इत्तमोऽवयुनं ततन्वत्सूर्येण वयुनवचकार ।
कदा ते मर्ता अमृतस्य धामेयक्षन्तो न मिनन्ति स्वधावः ॥३॥
यस्ता चकार स कुहं स्विदिन्द्रः कमा जनं चरति कासु विक्षु ।
कस्ते यज्ञो मनसे शं वराय को अर्क इन्द्र कतमः स होता ॥४॥
इदा हि ते वेविषतः पुराजाः प्रभास आसुः पुरुकृतस्खायः ।
ये मध्यमास उत नूतनास उतावमस्य पुरुहूत बोधि ॥५॥

sá it támo 'va-
yunám tatanvát sūryeṇa vayúnavac cakāra | kadā te mártā
amṛtasya dhāméyakshanto ná minanti svadhāvaḥ || 3 || yás
tā cakāra sá kúha svid índraḥ kām ā jānam carati kásu
vikshú | kás te yajñó mánase śām várāya kó arká indra
katamāḥ sá hótā || 4 || idā hí te vévishataḥ purājāḥ pra-
tnāsa āsúḥ purukṛit sákhāyaḥ | yé madhyamāsa utá nūta-
nāsa utāvamāsyā purubūta bodhi || 5 || 11 ||

O heroic resplendent Lord, these earnest adorations of the much-aspiring worshipper glorify you. You are ageless and young. Your presence is everywhere felt as if you move on a speedy chariot. To Him alone, reach the eloquent prayers and rich oblations. 1

I glorify that resplendent Lord, propitiated by praises, who knows all things and is exalted whilst we perform sacred deeds. The greatness of this Lord, the possessor of ample wisdom, transcends the magnitude of heaven and earth. 2

He transforms the darkness of Nesciences into light with the rising of the sun. Whenever the enlightened mortals yearn to seek the abode of yours,—the immortal, they never violate your laws. 3

What is He, and who has performed these deeds? Amongst which group of persons does He move? To what people does He belong? O Lord, what sacred action **does** give satisfaction to your self and what sort of worship and which of the invokers you prefer? 4

O resplendent Lord, your friends, highly active and agile, reversed and respected by all, born in former times, medieval and recent, and engaged in sacred acts, have been, as they are now, your devotee. May you please take notice of the tributes offered to you by your present devotee as well. 5

॥१२॥ तं पृच्छन्तोऽवरासः पराणि प्रत्ना त इन्द्र श्रुत्यानु येसुः ।
 अर्चामसि वीर ब्रह्मवाहो यादेव विद्म तात्वा महान्तम् ॥६॥
 अभि त्वा पाजो रक्षसो वि तस्थे महि जह्जानमभि तत्सु तिष्ठ ।
 तव प्रत्नेन युज्येन सरव्या वज्रेण धृष्णो अप ता नुदस्व ॥७॥

tām prichánto 'varāsaḥ pārāṇi pratnā ta indra śrútyānu
 yemuḥ | ārcāmasi vīra brahmavāho yād evā vidmā tát tvā
 mahāntam || 6 || abhī tvā pájo raksháso ví tasthe máhi ja-
 jñānām abhī tát sú tishṭha | táva pratnéna yújyena sákhyā
 vājreṇa dhṛishṇo āpa tá nudasva || 7 ||

स तु श्रुधीन्द्र नूतनस्य ब्रह्मण्यतो वीर कारुधायः ।
 त्वं ह्यापिः प्रदिवि पितॄणां शश्वद्भूथ सुहव एष्टौ ॥८॥
 प्रोतये वरुणं मित्रमिन्द्रं मरुतः कृष्वावसे नो अद्य ।
 प्र पुषणं विष्णुमग्निं पुरन्धि सवितारमोषधीः पर्वतांश्च ॥९॥
 इम उ त्वा पुरुषाक प्रयज्यो जरितारो अभ्यर्चन्त्यर्केः ।
 श्रुधी हवमा हुवतो हुवानो न त्वावी अन्यो अमृत त्वदस्ति ॥१०॥

sá tú śrudhīndra nū-
 tanasya brahmanyató vīra kārudhāyaḥ | tvām hy āpīḥ pra-
 divi pitṛiṇāṃ śasṣvad babhūtha subāva éshṭau || 8 || prótāye
 varuṇam mitráṃ índram marútaḥ kṛishvávase no adyā |
 prá pūshāṇam víshṇum agnīm púramdhiṃ savitāram ósha-
 dbīḥ párvatāṅś ca || 9 || imá u tvā puruṣāka prayajyo jari-
 tāro abhy ārcanty arkaíḥ | śrudhí hávam á huvató huvānó
 ná tvāvāñ anyó amṛita tvád asti || 10 ||

O resplendent Lord, your humble devotees commemorate you through their prayers and follow the excellent traditions. The sacred hymns are chanted in honour of your glory. We praise your great mighty deeds for which you are so well reputed. 6

O resplendent Lord, the strength of evil forces is gathered fast against your laws; please bear up well against that might manifested effort. Destroy these evils with your adamantine resoluteness, an eternal friend and associate of yours. 7

O Lord, brave, the guardian of devotees, listen to the prayers of your persent admirers. From times immemorial, you have been fulfilling the desires of your followers. You have been hearing the invocations of our ancestors, and it is admirable that you are swift to listen to their supplication. 8

May you bring to our help and protection Nature's bounties, such as ocean, the sun, the nourishing elements, the sky, the fire of several regions, the solar system, plants and mountains. 9

O respectable, powerful and most holy God, your devotees exalt your glory with hymns and praises. O eternal Lord, please listen carefully to our prayers, when invoked. For there is no one else to match you, O immortal. 10

नू म आ वाचमुप याहि विद्वान्विश्वेभिः सूनो सहसो यजत्रैः ।
 ये अग्निजिह्वा क्रतुसाप आसुर्ये मनुष्यकुरुपरं दसाय ॥११॥
 स नो बोधि पुरस्ता सुगेवूत दुर्गेषु पथिकृद्दिनः ।
 ये अश्रमास उरवो बहिष्ठास्तेभिर्न इग्हाभि बन्धि वाजम् ॥१२॥

nū ma ā vācam ūpa
 yāhi vidvān vīśvebhiḥ sūno sahaso yājatraiḥ | yé agnijihvā
 ritasāpa āsūr yé mānum cakrūr ūparam dāsāya || 11 || sā
 no bodhi puraetā sugēshūtā durgēshu pathikṛīd vīdānaḥ |
 yé āśramāsa urāvo vāhiśthās tēbhir na indrābhi vakshi
 vājājam || 12 || १२ ||

(२२) द्वारिषां सूक्तम्

(१-११) एकादशर्षस्वास्त्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१॥ य एक इष्टव्यश्चर्षणीनामिन्द्रं तं गीर्भिरभ्यर्च्य आभिः ।
 यः पत्यते वृषभो वृष्ण्यावान्सत्यः सत्वा पुरुमायः सहस्वान् ॥१॥
 तम् नः पूर्वे पितरो नवग्वाः सप्त विप्रासो अभि वाजयन्तः ।
 नक्षत्राभं ततुरि पर्वतेष्टामद्रोघवाचं मतिभिः शविष्ठम् ॥२॥

तमीमह इन्द्रमस्य रायः पुरुवीरस्य नूतः पुरुशोः ।
 यो अस्कृद्योरुजरः स्वर्वान्तमा भर हरिवो मादयध्यै ॥३॥

22.

Yā éka īd dhāvyaḥ carshanīmām indram tām gīrbhir
 abhy ārea ābhīḥ | yāḥ pātyate vṛishabhó vṛishnyāvān sa-
 tyāḥ sātva purumāyāḥ sāhasvān || 1 || tām u naḥ pūrve
 pitāro nāvagvāḥ sapta viprāso abhi vājāyantaḥ | nakshad-
 dābhām tāturīm parvateshthām ādroghavācam matibhiḥ śa-
 viṣtham || 2 || tām imaha indram asya rāyāḥ puruvīrasya
 nrivātali purukshóḥ | yó āskṛidhoyur ajārah svārvān tām
 ā bhara harivo mādayādhyai || 3 ||

O resplendent Lord, cognizant of all, please come and listen to my prayers. O source of strength, come with those powers, who have glorious tongue of fire, who give us the benefit of eternal law, and who make men victorious over their adversaries. 11

O resplendent Lord, may you be our leader on paths, difficult or easy. You are known to all of us as path-carver. May you unwearingly grant us instantly such large transports, as are best to bear our burthens without wear and difficulty. 12

22

I glorify that resplendent Lord through my prayers, for He is the only one, who is to be invoked by mortals. He is the showerer of blessings, invincible, truthful, all-knowing, destroyer of ominous impediments. 1

From time immemorial, our seven sense organs, (five senses, mind and intellect) while performing ever-new functions, have been manifesting the glory of our Lord. The supreme Lord is the destroyer of opponents, swift, of the highest order in rank, true to every word and is dynamic. 2

We have but this to beg of the resplendent Lord, that we desire to have his blessings that bring reward of riches, good progeny and heroic followers. Bless us, O Lord of vitality and vigour, to make us joyful with abundant and undecaying wealth and celestial happiness. 3

तमो वि वोचो यदि ते पुरा चिञ्जरितारं आनुशुः सुम्रमिन्द्र ।
 कस्ते भागः किं वयो दुधं खिहः पुरुहूत पुरुवसोऽसुरघ्नः ॥४॥
 तं पृच्छन्ती वज्रहस्तं रथेष्ठमिन्द्रं वेपी वक्त्री यस्य नू गीः ।
 तुविग्रामं तुविकूर्मिं रभोदां गातुमिषे नक्षते तुम्रमच्छ ॥५॥

tán no ví voco yádi te
 purá cij jaritára ānaśūḥ sumnām indra | kás te bhāgāḥ
 kīm váyo dudhra khidvaḥ púruhūta purāvaso 'suraghnaḥ
 || 4 || tám prichánti vājrahastam ratheshthām indram vepī
 vākvarī yasya nū gīḥ | tuvigrābhām tuvikūrmīm rabhodām
 gātúm ishe nákshate tūnram ácha || 5 || 13 ||

॥४॥ अया ह त्वं मायया वावृधानं मनोजुया स्वतवः पर्वतेन ।
 अच्युता चिह्रील्लिता स्वोजो रुजो वि दृळ्हा धृपता विरप्शिन ॥६॥
 तं वो धिया नव्यस्या शविष्ठं प्रत्नं प्रत्नवत्परितंसयध्यै ।
 स नो वक्षदनिमानः सुवह्मेन्द्रो विश्वान्यनि दुर्गहाणि ॥७॥
 आ जनाय द्रुहणे पार्थिवानि दिव्यानि दीपयोऽन्तरिक्षा ।
 तपा वृषन्विश्वतः शोचिषा तान्त्रहृषे शोचय क्षामपश्व ॥८॥

ayá ha tyám māyáyā vāvṛidhānām manojúvā svatavaḥ
 pūrvatena | ácyutā cid vilitā svojo rujó ví dṛṣṭhā dhṛishatá
 virapsin || 6 || tám vo dhiyā nāvyaśyā śavishtham pratanām
 pratnavát paritaṁsayádhyai | sá no vakshad animānāḥ su-
 váhmenéndro víśvāny áti durgáhāṇi || 7 || á.jānāya drúhvaṇe
 pāṛthivām divyāni dīpayo 'ntárikshā | tápā vṛishan víśvā-
 taḥ śocishā tán brahmadvíshe śocaya kshām apāś ca || 8 ||

O Lord, you are strong, subduer of evils, destroyer of demoniac tendencies, rich and invoked by everyone. Tell us, if in ancient times, earlier devotees have been obtaining good fortune at your hand. O, the destroyer of evil forces, what is your share and position, and what is your oblation? 4

The resplendent Lord is armed with adamantine power, and has the mobility of the speediest car, is lover of hymns, wise and fluent in speech. Further, He is firmly-grasping, exceedingly functioning and strength-bestowing. The one, whose ceremonial and eulogistic hymn commemorates such a Lord, proceeds promptly to acquire happiness and with a sense of confidence he gains victory over malevolent forces. 5

With your strength, you control the illusory forces of the world with the bolt of justice, which is gigantic and swift as mind. O mighty God, you rend into pieces the firmly fixed and formidable citadels of sin and injustice with your ceaseless judiciousness. 6

Here is a new hymn similar to the old ones, extending the glory of the resplendent Lord, who is mighty and ancient. May you, O boundless and most reliable leader conduct us over all the impediments. 7

Make hot the regions of earth, of heaven, of midspace for the oppressive vicious forces. O showerer of benefits, may you consume these vices everywhere with you radiant enlightenment, and make the heaven and mid-air hot for the impious propensities. 8

भुवो जनस्य दिव्यस्य राजा पार्थिवस्य जगतस्स्वेषसंदक् ।
 धिष्व वज्रं दक्षिण इन्द्र हस्ते विश्वा अजुर्य दयसे वि मायाः ॥९॥
 आ संयतमिन्द्र णः स्वस्ति शत्रुतूर्याय बृहतीममृधाम् ।
 यया दासान्यार्याणि वृत्रा करो वज्रिन्सुतुका नाहुषाणि ॥१०॥
 स नो नियुद्धिः पुरुहूत वेधो विश्ववाराभिरा गहि प्रयज्यो ।
 न या अदेवो वरते न देव आभिर्याहि तूयमा मद्र्यद्रिक् ॥११॥

bhúvo jánasya divyásya rájā párthivasya jágatas tveshasam-
 dr̥ik | dhishvá vájraṁ dákshina indra háste víśvā ajurya
 dayase ví māyāḥ || 9 || á samyátam indra naḥ svastīm śa-
 trutúryāya bṛihatīm amṛidhrām | yáyā dāsāny áryāni vṛi-
 trá káro vajrin sutúkā náhushāni || 10 || sá no niyúdbhīḥ
 puruhūta vedho viśvávārābhir á gahi prayajyo | ná yá
 ádevo várate ná devá ábhir yāhi túyam á madryadr̥ik
 || 11 || 14 ||

(२३) प्रकीर्षां सूक्तम्

(१-१०) दशर्वस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१५॥ सुत इत्त्वं निमिः इन्द्र सोमे स्तोमे ब्रह्मणि शस्यमान उक्थे ।
 यद्वा युक्ताभ्यां मघवन्हरिभ्यां बिभ्रद्वज्रं बाह्वोरिन्द्र यांसि ॥१॥
 यद्वा दिवि पार्ये सुष्विमिन्द्र वृत्रहत्येऽवसि शूरसातौ ।
 यद्वा दक्षस्य बिभ्युषो अबिभ्यदरन्धयः शर्धत इन्द्र दस्पून् ॥२॥

28.

Sutá it tvám nímiśa indra sóme stóme bráhmaṇi śasyá-
 māna ukthé | yád vā yuktábhyām maghavan hárībhyām
 bíbhrad vájraṁ bāhvór indra yási || 1 || yád vā divi párye
 sūshvim indra vṛitrahátyé 'vasi śúrasātau | yád vā dáksha-
 sya bíbhyúsho ábibhyad árandhayāḥ śardhata indra dás-
 yūn || 2 ||

O bright-flaming resplendent Lord, you are the king of the people of heaven and of the moving races of earth. May you grasp in your right hand the bolt of punitive justice, and baffle all the devices of the wicked. 9

O resplendent Lord, bring to us concentrated, vast and unassailable prosperity beyond the reach of wicked, and by which, O wielder of adamantine justice, you render human enemies, whether wicked or virtuous, easy to be overcome. 10

Invoked by everyone, O revered creator, object of worship, come in our midst with your all-admired vital forces, whom neither demons nor divine powers can resist. Please do come to us soon with these forces. 11

23

O bounteous Lord, whilst the atmosphere is surcharged with devotional prayers, and when the hymns are being chanted, please be prepared to harness the horses in your chariot, or in case they have been already harnessed, please come speedily holding the adamantine of justice. 1

O resplendent Lord, at the appropriate time, you protect the devotee by helping him to destroy the devil of ignorance, or at the time of conflicts, equipped with adamantine punitive justice and undaunted, you destroy violent passion that torments your faithful devotees. 2

पाता सुतमिन्द्रो अस्तु सोमं प्रणेनीरुग्रो जरितारमुती ।
 कर्ता वीराय सुष्वय उ लोकं दाता वसु स्तुवते कीरये चित् ॥३॥
 गन्तेयान्ति सर्वना हरिभ्यां वभ्रिर्वज्रं पपिः सोमं दुर्दिगाः ।
 कर्ता वीरं नर्यं सर्ववीरं श्रोता हवै गृणतः स्तोमवाहाः ॥४॥

अस्मै वयं यद्वावान् तद्विविष्म इन्द्राय यो नः प्रदिवो अपस्कः ।
 सुते सोमं स्तुमसि शंसदुक्थेन्द्राय ब्रह्म वर्धनं यथासत् ॥५॥

pātā sutām índro astu sómam praṇenír ugró ja-
 ritáram ūtí | kártā vīráya sūshvaya u lokām dātā vāsu stu-
 vaté kīráye cit || 3 || gántéyānti sávanā hárībhyām babhrír
 vājram papīḥ sómam dadír gāḥ | kártā vīrām náryam sár-
 vavīram śrótā hávam gṛṇatá stómavāhāḥ || 4 || ásmāi va-
 yām yád vāvāna tát vivishma índrāya yó naḥ pradívo
 ápas káḥ | suté sóme stumási śánsad ukthéन्द्रāya bráhma
 vārdhanam yáthāsat || 5 || 15 ||

॥१॥ ब्रह्माणि हि चकृषे वर्धनानि तावत्त इन्द्र मतिभिर्विविष्मः ।
 सुते सोमं सुतपाः शंसमानि रान्द्रया क्रियास्म वक्ष्णानि युज्ञैः ॥६॥
 स नो बोधि पुरोळाशो रराणः पिबा तु सोमं गोक्रजीकमिन्द्र ।
 एदं बृहिर्यजमानस्य सीदोर्द रुधि त्वायत उ लोकम् ॥७॥

bráhmāni hí cakṛishé vārdhanāni távat ta indra matti-
 bhir vivishmaḥ | suté sóme sutapāḥ śámtamāni rándyā
 kriyāsma vākshanāni yajñāḥ || 6 || sá no bodhi puroḷāśam
 rārāṇaḥ píba tú sómam górijīkam indra | édām barhír yá-
 jamānasya sídorūm kṛidhi tvāyatá u lokām || 7 ||

May the resplendent mighty Lord sip the elixir of sweet devotion, and lead his devotees along the path of righteousness. May He, be the giver of honour to the presenter of homage and give wealth to the man who adores Him. 3

He blesses even the humblest performer good deeds with his speedy vital powers and resoluteness. He wields the bolt of justice and enjoys drinking the nectar of devotion, and showers wealth and progeny. He makes the valiant rich and receives tributes and hears chanter's invocations. 4

We have been singing hymns from the days of old in honour of the resplendent supreme Lord, who is pleased with them. Let us adore Him while our heart is full of divine love, and repeat prayers so that our adoration may augment His glory. 5

O resplendent Lord, we sing these divine hymns to you for, you have made the prayers for your exhilaration. Therefore, we wait on you with hymns. May we, O acceptor of our devotion, offer to you our dedicated homage and acceptable eulogies with our benevolent works, to you. 6

O divine Lord, be delighted to accept the cakes of dedication and herbal juice of prayer mixed with the curds of praises. Be seated, O Lord, in the hearts of the devoted worshipper and bestow popularity on the dedicated devotee. 7

स मन्दस्वा ह्यनु जोषमुग्र प्र त्वा यज्ञास इमे अश्रुवन्तु ।
 प्रेमे हवासः पुरुहूतमसे आ त्वेयं धीरवस इन्द्र यम्याः ॥८॥
 ते वः सखायः स यथा सुतेषु सोमेभिरीं पृणता भोजमिन्द्रम् ।
 कुवितस्मा असति नो भराय न सुष्विमिन्द्रोऽवसे मृधाति ॥९॥
 एवेदिन्द्रः सुते अस्तावि सोमे भरद्वाजेषु क्षयविम्बोनेः ।
 असृष्या जरित्र उत सूरिरिन्द्रो रायो विश्ववारस्य दाता ॥१०॥

sá man-

dasvā hy ānu jósham ugra prá tvā yajñāsa imé aśnuvāntu |
 prémé hávāsaḥ puruhūtám asmé ā tveyāṁ dhír ávasa indra
 yamyāḥ || 8 || tām 'vaḥ sakhāyaḥ sām yáthā sutéshu sóme-
 bhir im priṇatā bhojām índram | kuvít tásnā ásati no bhá-
 rāya ná súshvim índró 'vase mṛidhāti || 9 || evéd índraḥ
 suté astāvi sóme bharádvājeshu ksháyad in maghónaḥ |
 ásad yáthā jaritrá utá sūrír índro rāyó viśvāvarasya datá
 || 10 || 16 ||

(२४) ऋषिर्वा सत्यम्

(१-१०) इति शर्वात्म्य सूरस्य वाईस्यत्यो मरदाय कविः । इन्द्रो देवता । त्रिपुर हन्तः ॥

॥१०॥ मृषा मव इन्द्रे स्लोके उक्त्वा सचा सोमेषु सुतपा ऋजीषी ।
 अर्चय्यो मघवा नृम्य उक्थैर्द्युक्षो राजा गिरामक्षितोतिः ॥१॥
 ततुर्वीरो नर्यो विचेताः श्रोता हव गृणत उर्युतिः ।
 वसुः शंसो नरां कारुधाया वाजी स्तुतो विदथे दाति वाजम् ॥२॥

24.

Vṛishā mada indre ślōka ukthā śacā sōmeshu sutapā
 rījīshī | arcatryò maghāvā nr̥ṣbhya ukthair dyukshó rájā
 girām ákshitotih || 1 || táturir víró náryo vícetāḥ śrótā há-
 vam gṛinatá nr̥vyūtiḥ | vásuḥ śánsa narām kārúdhāyā vājī
 stató vidáthe dāti vájam || 2 ||

O mighty resplendent Lord, be pleased with our selfless sacrificial acts according to your discretion. May our invocations reach you, who is respected by all; we offer prayers to you for our protection. 8

Friends, whilst the elixir of devotion is being expressed, may you duly replenish the bounteous Lord with that elixir. Let there be plenty for Him, enough to provide nourishment for us. The resplendent Lord never neglects the care of him, who presents copious libation. 9

Thus, the resplendent Lord, the bounteous, has been glorified by the possessors of knowledge, while the loving devotion is expressed, so that the Lord may become the patron of His eulogist and give him all desirable riches. 10

24

At the sacred ceremonies, at which the hymns are chanted, prayers are recited and elixir of love offered, the sense of delight is produced; and thereby the resplendent Lord, becomes the showerer of blessings. The Lord, who is the acceptor of devotional love, the straightforward and the liberal giver is to be propitiated by men. He is dweller in heaven, the Lord of sacred songs, the one whose help is lasting. 1

He, the vanquisher of the evils, friend of man, all-wise, listener of devotional hymns, protector of the devotees and provider of comfort to all the ruler of men, the inspirer of all great deeds, the bestower of food, and one who is respected in holy synod, grants us sustenance. 2

अक्षो न चक्रयोः शूर बृहन्प्र ते मक्ता रिरिचे रोदस्योः ।
 वृक्षस्य नु ते पुरुहूत वया व्यूतयो रुरुहुरिन्द्र पूर्वीः ॥३॥
 शचीवतस्ते पुरुशाक शका गवामिव सुतयः संचरणीः ।
 वत्सानां न तन्तर्यस्त इन्द्र दामन्वन्तो अदामानः सुदामन् ॥४॥
 अन्यद्य कर्वेमन्यदु श्रोऽसंश्च सन्मुहुशचकिरिन्द्रः ।
 मित्रो नो अत्र वरुणश्च पूषार्यो वशस्य पर्येतास्ति ॥५॥

áksho ná cakryòḥ śūra bṛi-
 hán prá te mahná ririce ródasyoḥ | yṛikshásya nú te pu-
 ruhūta vayá vy ūtáyo ruruhur indra pūrvīḥ || 3 || śácīvatas
 te puruṣāka śákā gávām iva srutáyaḥ saṃcáranīḥ | vatsā-
 nām ná tantáyas ta indra dāmanvanto adāmánaḥ sudāman
 || 4 || anyád adyá kárvaram anyád u śvo 'sac ca sán mū-
 hur ācakrīr indrah | mitró no átra váruṇaḥ ca pūsháryó
 vúṣasya paryetásti || 5 || 17 ||

॥१८॥ वि त्वदापो न पर्वतस्य पृष्ठादुक्थेभिरिन्द्रानयन्त यज्ञैः ।
 तं त्याभिः सुष्टुतिभिर्वाजयन्त आजि न जग्मुर्गिर्वाहो अश्वाः ॥६॥
 न यं जरन्ति शरदो न मासा न द्याव इन्द्रमवकर्शयन्ति ।
 बृहस्य चिद्वर्धतामस्य तनूः स्तोमेभिरुक्थैश्च शस्यमाना ॥७॥

ví tvád ápo ná párvatasya prishthád ukthébhīr indrā-
 nayanta yajñāḥ | tāṃ tvābhīḥ suṣṭutībhīr vājáyanta ājīm
 ná jagmur girvāho ásyāḥ || 6 || ná yām jāranti śarádo ná
 māsā ná dyáva índram avakarsáyanti | vṛiddhásya cid var-
 dhatām asya tanú stómebhīr uktháḥ ca śasyámānā || 7 ||

O resplendent Lord, mighty hero, invoked by many, your greatness transcends the boundaries of heaven and earth, like the lofty axle of the wheels. The manifold benefits of your blessings grow and grow like the branches of the tree. 3

O resplendent Lord, accomplisher of many acts, your powers, endowed with vigour, are manifold like converging tracks of cattle. They are elastic like tithers that hold a calf; but remain unfettered themselves. 4

The resplendent Lord performs one sort of action today, the creative, another sort tomorrow, the destructive. May He, the friendly, the beneficent one, the one provider of nourishments and the one virtuous, help us to overcome the domination of evils. 5

The resplendent Lord, as water descends from mountain tops, your devotees desirous of wealth, approach you with eulogies. In eagerness and vigour they are like warriors, mounted on coursers rushing to the battle-field, and bringing blessings from you, for you are accessible by praises only. 6

May the manifested person of resplendent Lord, glorified by praises and prayers, ever increase. He is the one, whom neither months nor autumns make old, nor days enfeeble. 7

न वीळ्वे नमते न स्थिराय न शर्धते दस्युजूताय स्तवान् ।
 अज्रा इन्द्रस्य गिरयश्चिदृष्या गम्भीरे चिद्ववति गाधमस्मै ॥८॥
 गम्भीरेण न उरुणामत्रिन्प्रेषो यन्धि सुतपावन्वाजान् ।
 स्था ऊ पु ऊर्ध्व ऊती अरिषण्यन्नक्तोव्युष्टौ परितक्मयायाम् ॥९॥
 सचस्व नायमवसे अभीक इतो वा तमिन्द्र पाहि रिषः ।
 अमा चैनमरण्ये पाहि रिषो मदेम शतहिमाः सुवीराः ॥१०॥

ná vilāve nāmāte ná sthirāya ná śārdhate dāsyujūtāya sta-
 vān | ājrā indrasya girāyaṣ cid ṛishvā gambhīré cid bha-
 vati gādhām asmai, || 8 || gambhīreṇa na urūṇānatrin prēshó
 yandhi sutapāvan vājān | sthā ū shú ūrdhvā ūtī ārishan-
 yann aktór vyūṣhtau pāritakmyāyām || 9 || śacasva nāyām
 āvase abhīka itó vā tám indra pāhi rishāḥ | amā cainam
 āraṇye pāhi rishó mādema śatāhimāḥ suvīrāḥ || 10 || 18 ||

(२५) पञ्चविंशं सूक्तम्

(१-९) नवचम्यास्य सूक्तस्य बाह्यस्तयो भगद्वाज ऋषिः । इन्द्रो देवता । चिदुप ऊर्ध्वः ॥

॥१९॥ या ते ऊतिरवमा या परमा या मध्यमेन्द्र शुष्मिन्नस्ति ।
 ताभिरू पु वृत्रहत्येऽवीर्न एभिश्च वाजैर्महाज्ञ उग्र ॥१॥
 आभिः स्पृधो मिथतीररिषण्यन्नमित्रस्य व्यथया मन्युमिन्द्र ।
 आभिर्विश्वा अभियुजो विपूचीरार्याय विशोऽव तारीर्दासीः ॥२॥

25.

Yá ta ūtír avamā yá paramā yá madhyaméndra ṣushminn
 ásti | tábbhir ū shú vritrabátye 'vīr na ebhīṣ ca vājair mahān
 na ugra || 1 || ābhi sprīdho mithatīr ārishanyann amītrasya
 vyathayā manyúm indra | ābbhir víṣvā abhiyújo víshūcīr
 áryāya víśó 'va tārīr dāsīb || 2 ||

Extolled by us He bends not to the robust, nor to the resolute, nor to the bold incited by wicked. High mountains are easy of access to the resplendent Lord. Even in the deep waters, He finds firm ground to rest on. 8

Admired by devotees as you are, O irresistible, actuated by a profound and comprehensive purpose, grant us food and strength. May you be ever diligent, and unreluctant to help us at the time when the gloom of night brightens to morning. 9

O resplendent Lord, steer our leader along the war-path and protect him; defend him against a near or distant calamity. Provide him with security when he is at home or in a forest. And may we, blessed with brave sons be happy through a hundred winters. 10

25

O mighty resplendent Lord, grant us protection on all the levels of the conflict of life, low, high or middling. May you support us to subdue our foes; supply us, O supreme Lord, with your strength-giving food. 1

O resplendent Lord, extolled by our hymns, while protecting our capacity to fight the evil forces, may you check the wrath of opponents. Also overthrow the attack of the servile evil races, abiding everywhere, in favour of virtuous ones. 2

इन्द्रं जामय उत येऽजामयोऽर्वाचीनासो वनुषो युयुज्रे ।
 त्वमेषां विधुरा शर्वासि जहि वृष्ण्यानि कृणुही पराचः ॥३॥
 शूरो वा शूरं वनते शरीरैस्तनुरुचा तरुषि यत्कृण्वैते ।
 तोके वा गोषु तनये यदप्सु वि क्रन्दसी उर्वरासु ब्रवैते ॥४॥
 नहि त्वा शूरो न तुरो न धृष्णुर्न त्वा योधो मन्यमानो युयोध ।
 इन्द्र नकिंश्च प्रत्यस्त्येषां विश्वा जातान्यभ्यसि तानि ॥५॥

índra jā́māya utá yé 'jā-
 mayo 'rvācīnáso vanúsho yuyujré | tvám eshām vithurā śá-
 vānsi jahí vṛṣhṇyāni kṛiṇuhí párácaḥ || 3 || śúro vā śúram
 vanate śārīrais tanūrúcā tárushi yát kṛiṇvaíte | toké vā gó-
 shu tánaye yád apsú ví krándasī urvárāsu brávaite || 4 ||
 nahí tvā śúro ná turó ná dhṛishnúr ná tvā yodbó mánya-
 māno yuyódha | índra nákish tvā práty asty eshām vísvā
 jātāny abhy àsi táni || 5 || 19 ||

॥२०॥ स पत्यत उभयोर्नृम्णमयोर्यदी वेधसः समिथे हवन्ते ।
 वृत्रे वा महो नृवति क्षये वा व्यचस्वन्ता यदि वितन्तसेते ॥६॥
 अथ स्मा ते चर्षणयो यदेजानिन्द्र त्रातोत भवा वरुता ।
 अस्माकासो ये नृतमासो अर्य इन्द्र सूरयो दधिरे पुरो नः ॥७॥

sá patyata ubháyor nṛimṇám ayór yádī vedhásah sami-
 thé hávante | vṛitré vā mahó nṛiváti ksháye vā vyácasvantā
 yádi vitantasaíte || 6 || ádha smā te carshaṇáyo yád éjān
 índra trātótá bhavā varūtá | asmākāso yé nṛítamāso arya
 índra sūrāyo dadhiré puró nah || 7 ||

O resplendent Lord, may you subdue the strength of all evil opponents whether our kinsmen or otherwise, when they present themselves before us and fight against us. May you enfeeble their strength and drive them away from us. 3

The enlightened person, the hero, assuredly kills evil tendencies by his inner strength under your protection, O Lord and (with your blessings) he wins in this conflict of equals in bodily prowess and personal strength, whilst both of them clamourously dispute over the possession of sons, grandsons, cattle, water or land. 4

But no one dares stand against you, neither a brave, nor a coward, nor a resolute, nor a fighter trusting in his valour. None of them is a match to you. Verily, you are the most powerful of all these persons. 5

Amidst the two disputants, that one acquires wealth, whose priests invoke Lord at worship in conflicts against powerful adversaries or in contention to gain dwellings among one's own relations. 6

O resplendent Lord, may you be the protector of our leading men at the time when they tremble with fear. May you be their saviour. Let those, who are chief leaders, be enjoyers and the worshippers who install them on high position be blessed by your favours. 7

अनु ते दायि मह इन्द्रियाय सुवा ते विश्वमनु वृत्रहत्ये ।
 अनु क्षत्रमनु सहो यजत्रेन्द्र देवेभिरनु ते नृषह्ये ॥८॥
 एवा नः स्पृधः समजा समत्स्विन्द्र रारन्धि मिथुतीरदेवीः ।
 विद्याम वस्तोरवसा गृणन्तो भरद्वाजा उत ते इन्द्र नूनम् ॥९॥

ānu te dāyi mahā in-
 driyāya śatrā te vīśvam ānu vṛitrahātye | ānu kshatrām
 ānu sāho yajatrēndra devēbhir ānu te nṛishāhye || 8 || evā
 na sprīdhaḥ sām ajā sāmātsv īndra rārandhī mithatīr āde-
 vīḥ | vidyāma vāstor āvasā gṛiṇānto bharādvājā utā ta in-
 dra nūnām || 9 || 20 ||

(२९) ऋषिः सूक्तम्

(१-८) भद्रवन्वास्व सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥२१॥ श्रुधी न इन्द्र क्वयामसि त्वा महो वाजस्य सातो वावृषाणाः ।
 सं यद्विशोऽयन्त शूरसाता उग्रं नोऽवः पार्ये अहन्दाः ॥१॥
 त्वां वाजी हवते वाजिनेयो महो वाजस्य गार्धस्य सातो ।
 त्वां वृत्रेष्विन्द्र सत्पतिं तरुं त्वां षष्टे मुष्टिहा गोषु युध्यान ॥२॥
 त्वं कविं चोदयोऽर्कसातो त्वं कुत्साय शुष्णं दाशुषे वरक ।
 त्वं शिरो अमर्मणः पराहन्नतिथिग्याय शंस्यं करिष्यन् ॥३॥

26.

Śrudhī na indra hvāyāmasi tvā mahó vājasya sātaḥ
 vāvṛishbāṇāḥ | sām yád vīśó 'yanta śūrasātā ugrāṇi nó 'vaḥ
 pārye āhan dāḥ || 1 || tvāṇ vājī havate vājineyó mahó vā-
 jasya gādhyasya sātaḥ | tvāṇ vṛitrēshv indra sātpatiṁ tā-
 rutram tvāṇ casṭe muṣṭihā góshu yúdhyan || 2 || tvāṇ
 kavīm codayo 'rkāsātāu tvāṇ kútsāya śúshṇam dāśúshe
 vark | tvāṇ śíro amarmāṇaḥ páráhann atithigvāya śānsyaṇ
 karishyān || 3 ||

O adorable Lord, all mighty powers have been successively conceded to you by Nature's bounties for the destruction of evil forces. O revered one, verily, in you is centered appropriate vigour and strength as well. 8

O powerful resplendent Lord, grant us the courage to fight the forces of evil. Inspire us to overthrow the godless demoniac forces that fight against us. May we the bearers of the light of knowledge adore you and thereby be privileged to obtain your favour. 9

26

O resplendent Lord, we invoke you with these spontaneously flowing streams of hymns for obtaining abundant food. Hear us and give us sure help when on a future day we assemble on the battle-field of life. 1

O resplendent Lord, the descendants of learned men place all their affluence at your feet and entreat you to acquire wealth and wisdom. You are the patron of those who are good and saviour when evil forces assail them. It is with your encouragement and guidance that he continues his duel as if with fists to win land and cattle. 2

You encourage the sage for the attainment of food of knowledge. It is you again who undo the evil for the safety of your wise devotee, the offerer of homage. For the welfare of the faithful one, dear as a guest, you humble down the wicked, the one who wrongly imagines himself invulnerable. 3

त्वं रथं प्र भारो योधमृष्वमावो युध्यन्तं वृषभं दशगुम् ।
 त्वं तुमं वेतसवे सचाहन्त्वं तुजिं गृणन्तमिन्द्र तूतोः ॥४॥
 त्वं तदुक्थमिन्द्र बर्हणा कः प्र यच्छता सहस्रा शूर दधि ।
 अथ गिरेर्दामं शम्बरं हुन्प्रावो दिवोदासं चित्राभिरूति ॥५॥

tvám rátham prá bharo yodhám ṛishvám
 ávo yúllhyantam vṛishabhám dáśadyum | tvám túgram ve-
 tasáve sácāhan tvám tújim grīṇántam indra tūtoḥ || 4 ||
 tvám tát ukthám indra barhánā kaḥ prá yáś chatā sa-
 hásrā sūra dārshi | áva girér dāsam śambaram han právo
 dívodāsam citrábhir ūti || 5 || 21 ||

॥२२॥ त्वं श्रद्धामिर्मन्दसामः सोमैर्वृभीतये चुमुरिमिन्द्र सिष्वप् ।
 त्वं रजिं पिठीनसे दशस्यन्मृष्टिं सहस्रा शच्या सचाहन् ॥६॥
 अहं च न तत्सुरिभिरानश्या तव न्याय इन्द्र सुन्नमोजः ।
 त्वया यस्तवन्ते सधवीर वीरास्त्रिवरूथेन नहुषा शविष्ठ ॥७॥
 वयं ते अस्वामिन्द्र युन्नहृतौ सखायः स्याम महिन प्रेष्ठाः ।
 प्रातर्दनिः क्षत्रश्रीरस्तु श्रेष्ठो घृने वृत्राणां सनये धनानाम् ॥८॥

tvám śraddhābhir mandasānāḥ sómair dahhítaye cúmu-
 rim indra sishvap | tvám rajīm pīṭhīnase daśasyān śhashtīm
 sahásrā śacyā sácāhan || 6 || ahám eaná tát sūrbhir ānaṣ-
 yām táva jyāya indra sumnām ójah | tváyā yát stāvante
 sadhavīra vīrás trivárūthēna náhuṣhā śavishṭha || 7 || vayāp
 te asyām indra dyumnáhūtau sákhāyaḥ syāma mahina
 prēshṭhāḥ | prátardaniḥ kshatrasrīr astu śrēshṭho ghané
 vritráṇām sanāye dhánānām || 8 || 22 ||

O resplendent Lord, you grant to the liberal giver a great chariot to contest in the struggle of life. You protect him while he is engaged in fighting for a long period. You subdue violent elements along with arrogance and you encourage the steadfast, who adores you. 4

O brave resplendent Lord, you accomplish a great task when you destroy hundred-thousand forces of the wicked. You put an end to the immoral thoughts coming out of our brain, and you bless the faithful and loyal devotees with your marvellous protections. 5

O Lord, pleased by libation offered with faith, you destroy the clinging sinful tendencies with a view to protect the disciplined people. You equip the faithful persons with ability, annihilate with your right lot of innumerable evils (as if sixty thousand warriors). 6

O resplendent, mightiest and brave, vanquisher of the evil, O triply-strong defender; may I along with my virtuous helpers, acquire your most excellent felicity and vigour which, as men believe, have been bestowed on your faithful devotees. 7

O revered resplendent Lord, may we, your friends, become most dear to you at this place of holy worship. May our illustrious defenders and preceptors be most glorious. May they be able to overcome the demoniac forces and may you shower on us affluence and prosperity. 8

(२७) समष्टिंशं सूक्तम्

(१-८) अष्टर्षत्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । (१-७) प्रथमादिसप्तर्षिमित्रः,

(८) अष्टम्याश्च चायमानस्याभ्यावर्तिनो दानं देवते । विष्टुर् छन्दः ॥

॥२१॥ किमस्य मदे किम्वस्य पीताविन्द्रः किमस्य सख्ये चकार ।
 रणा वा ये निषदि किं ते अस्य पुरा विविद्रे किमु नूतनासः ॥१॥
 सदस्य मदे सदस्य पीताविन्द्रः सदस्य सख्ये चकार ।
 रणा वा ये निषदि सत्ते अस्य पुरा विविद्रे सद् नूतनासः ॥२॥
 नहि नु ते महिमानः समस्य न मघवन्मघवत्त्वस्य विद्म ।
 न राधसोराधसो नूतनस्येन्द्र नकिर्ददृश इन्द्रियं ते ॥३॥
 एतत्त्यत्त इन्द्रियमचेति येनावधीर्वरशिखस्य शेषः ।
 वज्रस्य यत्ते निहतस्य शुष्मात्स्वनाच्चिदिन्द्र परमो दुदारं ॥४॥

27

Kim asya mādē kim v asya pitāv indrah kim asya
 sakhyé cakāra | rāṇā vā yé nishādi kim té asya purā vi-
 vidre kim u nūtanāsaḥ || 1 || sād asya mādē sād v asya
 pitāv indrah sād asya sakhyé cakāra | rāṇā vā yé nishādi
 sāt té asya purā vividre sād u nūtanāsaḥ || 2 || nahī nū te
 mahimānaḥ samasya nā maghavan maghavattvāsya vidmā |
 nā rūdhaso-rūdhaso nūtanasyēndra nākir dadṛṣa indriyām
 te || 3 || etāt tyāt ta indriyām acetī yénāvadhīr varāśikha-
 sya śēshaḥ | vājrasya yāt te nihatasya śūshmāt svanāc cid
 indra paramō dadāra || 4 ||

वधीदिन्द्रो वरशिखस्य शेषोऽभ्यावर्तिनं चायमानाय शिक्षन् ।
 वृचीवतो यद्वरियुपीयायां हन्पूर्वं अर्धं भियसापरो ददत् ॥५॥

vādhiḥ indro varāśikhasya śēsho
 'bhyāvartīne cāyamānāya śikshan | vṛcīvato yād dhariyūpī-
 yāyām hān pūrve ārdhe bhiyāsāparo dāt || 5 || 21 ||

What has resplendent Lord done in the exhilaration (of the devotional prayers from us)? What has he done on quaffing this ? What has he done in friendship for this ? What have former, what have recent adorers, obtained from you in the chamber of their hearts ? 1

Verily, in the rapturous joy of divine love, the resplendent performs noble deeds, once quaffing the elixir of praises; or in friendship for this devotion the Lord accomplishes wonderful task. Adorers of old and recent times continue to obtain many benefits out of this to gladden the chamber of their hearts. 2

O bounteous Lord, we know not the extent of your vast magnitude, also we know not the limit of your abundance; no one has yet discerned the bounds of your power which reveals fresh forms every moment. 3

O resplendent Lord, we have witnessed with our eyes the resoluteness wherewith you subdue the vices of sense organs. The boldest of them was controlled at the mere noise of your bolt of punitive justice, hurled with all your force. 4

Favouring the wise persons, vigilant from all sides, born in the families of people serving with dedication, the resplendent Lord destroys the root of deceptive ignorance, killing crookedly wicked tendencies, resting in the front part of the heart, whilst the host of evils on the other part themselves scatter through fear. 5

॥२४॥ त्रिंशच्छतं वर्मिणं इन्द्र साकं यव्यावत्यां पुरुहूत श्रवस्या ।
 वृचीवन्तः शरवे पत्यमानाः पात्रा भिन्दाना न्यर्थान्यायन् ॥६॥
 यस्य गावावरुषा स्यवस्यू अन्तरु पु चरतो रेहिणा ।
 स सृञ्जयाय तुर्वशं परादावृचीवतो दैववाताय शिक्षन् ॥७॥
 द्वयो अग्ने रथिनो विंशतिं गा वधूमतो मघवा मह्यं सुम्राद् ।
 अभ्यावर्ती चायमानो ददाति दुणाशेयं दक्षिणा पार्थवानाम् ॥८॥

triṁśācchatam varmīṇa indra sākām yavyāvatyām pu-
 ruhūta śravasyā | vṛcīvantah śārave pātyamānāḥ pātrā
 bhindānā nyarthāny āyan || 6 || yāsyā gāvāv arushā sūya-
 vasyū antār ū shū cārato rēhīṇā | sā sṛñjayāya turvā-
 śam pārādāu vṛcīvato daivavātāya śikshan || 7 || dvayāñ
 agne rathīno viṁsatīm gā vadhūmato maghāvā māhyam
 sanirāt | abhyāvartī cāyamāno dadāti dūṇāśeyām dākshinā
 pārthavānām || 8 || 24 ||

(२८) अष्टाविंशं सूक्तम्

(१-८) अष्टवृत्त्यास्य सूक्तस्य ऋक्स्यत्यो अरुद्राज ऋषिः । (१, ३-७) प्रथमर्षस्तृतीयविपश्चानाञ्च गावाः,
 (२, ८) द्वितीयाष्टस्योरिन्द्रो गावो वा देवताः । (१, ५-७) प्रथमर्षः पञ्चम्यादितृचस्य च त्रिष्टुप्,
 (२-४) द्वितीयादितृचस्य अगती, (८) अष्टम्याश्वातुष्टुप् छन्दसि ॥

॥२५॥ आ गावो अगमन्नुत भद्रमकृन्त्सीदन्तु गोष्ठे रणयन्त्वस्मे ।
 प्रजावतीः पुरुरूपा इह स्युरिन्द्राय पूर्विरुषसो बुहानाः ॥१॥
 इन्द्रो यज्वने पृणते च शिक्षत्युपेददाति न स्वं सुषायति ।
 भूयोभूयो रयिमिदस्य वर्धयन्नभिन्ने खिल्ये नि दधाति देवयुम् ॥२॥

28.

Ā gāvo agmann ūtā bhadram akraṇ sūdanta goṣṭhē
 raṇāyantv asme | prajāvatīḥ pururūpā ihā syur indrāya
 pūrvir uśhāso dūhānāḥ || 1 || indro yājvane pṛṇatē ca śi-
 kshaty ūpēd dadāti nā svām mūshāyati | bhūyo-bhūyo ra-
 yīm id asya vardhāyann ābhinne khilye nī dadhāti deva-
 yūm || 2 ||

O revered resplendent Lord, invoked by all, the host of evil passions, amounting to three thousand and odd, collect together in our body to acquire glory, but you render them ineffective. Your virtues defend the attack of an arrow and proceed ahead for the destruction of evils. 6

He, whose bright prancing steers (rays), delighted with suitable sustaining elements, proceed between heaven and earth, impels the benefactors to devote to a constructive work and the vigilant reformers to remove crooked and wicked elements. 7

O Lord revered, all-pervading, the sovereign of all, on both of us, rich and poor seated in chariots may you bestow charming divine damsels, and twenty divine cows, a gift hard to assure from any other source. 8

May cows come and bring us good fortune; let them stay in our cowsheds and enjoy in our company. May many coloured cows bring here prolific milk for offerings to the resplendent Lord at many dawns. 1

The resplendent Lord bestows affluence on the devotee who offers worship and oblations. He takes not what belongs to the worshipper and gives him more; thereby increasing his wealth more and ever-more, he places the devotee in fortified positions, free from danger. 2

न ता नशन्ति न दधाति तस्करो नासामामित्रो व्यधिरा दधर्षति ।
 देवोश्च याभिर्यजते ददाति च ज्योगिताभिः सचते गोपतिः सह ॥३॥
 न ता अवी रेणुककाटो अश्रुते न संस्कृतत्रमुप यन्ति ता अभि ।
 उरुगायमभयं तस्य ता अनु गावो मर्तस्य वि चरन्ति यज्वनः ॥४॥
 गावो भगो गाव इन्द्रो मे अच्छान् गावः सोमस्य प्रथमस्य भक्षः ।
 इमा या गावः स जनास इन्द्र इच्छामीषुदा मनसा चिदिन्द्रम् ॥५॥

ná tá nasanti ná dabhāti tāska-ro nāsām āmitrō
 vyāthir ā dadharshati | devāṅs ca yābhir yājate dādāti ca
 jyóg it tábhiḥ sacate gópatih sahá || 3 || ná tá árvā reṇú-
 kakāto aśnute ná saṁskṛitatráṁ úpa yanti tá abhí | uru-
 gāyám ábhayaṁ tāsya tá ánu gāvo mártasya ví caranti
 yājvanah || 4 || gāvo bhāgo gāva índro me achān gāvah só-
 masya prathamāsya bhaksháh | imā yā gāvah sá janāsa ín-
 dra ichāmíd dhṛidā mánasā cid índram || 5 ||

युयं गावो मेदयथा कृशं चिदश्रीरं चित्कृणुथा सुप्रतीकम् ।
 भद्रं गृहं कृणुथ भद्रवाचो बृहद्वो वयं उच्यते सभासु ॥६॥
 प्रजावन्तीः स्युर्वसं रिशन्तीः शुद्धा अपः सुप्रपाणे पिबन्तीः ।
 मा वः स्तेन ईशत माघशीसः परि वो हेती रुद्रस्य वृज्याः ॥७॥

उपेदमुपपर्चनमासु गोषूप पृच्यताम् ।
 उप ऋषभस्य रेतस्युपेन्द्र तव वीर्ये ॥८॥

yūyám gāvo
 medayathā kṛiṣám cid aśrīrām cit kṛiṇuthā suprátikam |
 bhadráṁ grīhám kṛiṇutha bhadravāco bṛihád vo váya
 ucyate sabhāsu || 6 || prajāvatih sūyāvasaṁ riśántih śuddhā
 apāḥ suprapāṇé píbantih | mā va stenā īśata māghāśaṁsah
 pári vo hetí rudrásya vṛijyāḥ || 7 || úpedám upapárcanam
 āsú góshāpa pṛicyatām | úpa riśabhāsya rétasy úpendra
 táva vírye || 8 || 26 ||

Let not the cows run away from us, let no thief carry them away; let no hostile weapon fall upon them. May the master of the cattle be long possessed of them, with the milk products of which he makes offerings and with which he serves the godly men. 3

Let not the cows fall a victim to the arrogant, dust-spurning, war-horse. Let them not fall in the hands of a butcher or his shop. Let the cattle of the man, the householder, move about free and graze out of fear. 4

May the cows be our affluence; may the resplendent Lord grant us cattle; may the cows yield food (milk and butter) of the first libation. These cows, O men, are sacred as the Lord resplendent Himself,—the Lord whose blessings we crave for, with head and heart. 5

O cows, you strengthen even the worn-out and fatigued and make the unlovely beautiful to look on. Your lowing is auspicious, and makes my dwelling prosperous. Great is the abundance that is attributed to you in our religious ceremony. 6

May you, O cows, have many calves grazing upon good pastures and drinking pure water at accessible ponds. May no thief be your master. May no beast of prey assail you and may the dart of vital Lord never fall on you. 7

O resplendent Lord, a showerer of virility as you are, may we have by your blessings the sturdy bulls for insemination and let us have plenty of nourishment for the cows. 8

(२९) एकोनविंशं सूक्तम्

(१-६) षड्वचस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१॥ इन्द्रं वो नरः सख्याय सेपुर्महो यन्तः सुमत्ये चकानाः ।
महो हि दाता वज्रहस्तो अस्ति महामु र्ष्वमवसे यजध्वम् ॥१॥
आ यस्मिन्हस्ते नर्या मिमिक्षुरा रथे हिरण्यये रथेष्ठाः ।
आ रश्मयो गर्भस्त्योः स्थुरयोराध्वन्नश्वांसो वृषणो युजानाः ॥२॥

29.

Índram vo nárah sakhyāya sepur mahó yántaḥ sumatāye cakānāḥ | mahó hí dātā vājrahasto ásti mahām u raṇvām ávasa yajadhvam || 1 || á yásmin háste nāryā mimi-kshúr á ráthe hiraṇyāye ratheshthāḥ | á raśmāyo gābhlastyo sthūrāyor ádhvann áśvāso vṛṣhaṇo yujānāḥ || 2 ||

श्रिये ते पादा दुव आ मिमिक्षुर्धृष्णुर्वज्री शवसा दक्षिणावान् ।
वसानो अत्कं सुरभि इशे कं स्वर्णं नृतविषिरो बभूथ ॥३॥
स सोम आमिषतमः सुतो भूयस्मिन्पक्तिः पच्यते सन्ति धानाः ।
इन्द्रं नरः स्तुवन्तो ब्रह्मकारा उक्था शंसन्तो देवाततमाः ॥४॥
न ते अन्तः शवसो धाय्यस्य वि तु बाबधे रोदसी महित्वा ।
आ ता सूरिः पृणति तूतुजानो यूथेवाप्सु समीजमान ऊती ॥५॥
एवेदिन्द्रः सुहव ऋष्वो अस्तुती अनूती हिरिशिप्रः सत्वा ।
एवा हि जातो असमात्योजाः पुरु च वृत्रा हनति नि दस्यून् ॥६॥

śriyé te pádā dúva á mimikshur dhṛishṇúr vajrí śávasā dākshināván | vásāno átkam surabhím dṛisé kām svār ṇá nṛitav ishiró babhūtha || 3 || sá sóma ámiṣlatamaḥ sutó bhūd yásmin paktiḥ pacyáte sánti dhānāḥ | índram nára stuvánto brahmakārā ukthá śānsanto devávātataamāḥ || 4 || ná te ántaḥ śávaso dhāyy asyá ví tú bābadhe ródasī mahitvá | á tá sūriḥ pṛiṇati tūtujāno yūthévāpsú samíjamāna ūtí || 5 || evéd índraḥ suháva ṛishvó astūtí ánūtí hiriṣiprah sátvā | evá hí jātó ásamātyojāḥ purú ca vṛitrā hanati ní dāsýūn || 6 || १ ||

O great men, your leading priests are propitiating resplendent Lord for His friendship and loving kindness. The judicious Lord is the greatest giver of gifts; worship Him to win His protection. 1

We hail our Lord in whose hands rests the well-being of men. He mounts on a golden, firmly-stationed cosmic chariot. With His firm arms He holds the reins. His forces, as if steeds, are well-yoked, and ready for the road. 2

Your devotees offer adoration at your feet for glory. You are the conqueror of ominous elements, resolute as thunderbolt, judicious, merciful and benevolent. After traversing the universe like the sun, you appear amidst us as if robed in a heavenly beautiful garment, which displays you as a charming dancer. 3

Your favourite libation is one that is full of devotion, replete with knowledge and good deeds, as if, a fire-offering of effused herbal juices, very well mixed with baked cakes and fried barley. Equipped with their virtues, your devotees, the admirers of Nature's bounties, extol you by singing hymns and offering dedication to you. 4

Your greatness is beyond measure. Even earth and heaven know not the limit of your grandness. Your devotees, hastening for the performance of a dedicated act, endeavour to keep you pleased with devotional offerings as the cowherd keeps cows pleased by taking them to a pond of water. 5

The lofty resplendent Lord is prompt to listen, decked with blue radiance, as if on his nose and chin, giver of wealth, whether coming or not coming to worship. May He with unparalleled might destroy all opposing evil forces and violent elements as soon as manifested. 6

(३०) त्रिंशं सूक्तम्

• (१-५) पञ्चम्यास्य सूक्तस्य भार्गवस्यो भरद्वाज ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१॥ भूय इहावृधे वीर्यायै एको अजुर्यो दयते वसूनि ।
 प्र रिरिचे दिव इन्द्रः पृथिव्या अर्धमिदस्य प्रति रोदसी उभे ॥१॥
 अधो मन्ये बृहदसुर्यमस्य यानि दाधार नकिरा मिनाति ।
 दिवेदिवे सूर्यो दर्शतो भूहि सन्नान्युर्विया सुक्रतुर्धात् ॥२॥

30.

Bhūya id vāvṛidhe vīryāyaṁ éko ajuryó dayate vāsūni |
 prá ririce divá índraḥ prithivyā ardhám id asya práti ró-
 dasī ubhé || 1 || ádhā manye bṛihád asuryám asya yāni dā-
 dhāra nákir á mināti | divé-dive sūryo darsató bhūd ví sād-
 māny urviyā sukrátur dhāt || 2 ||

अथा चिन्मू चित्तदपो नदीनां यदाभ्यो अरदो गातुमिन्द्र ।
 नि पर्वता अग्रसदो न सेदुस्त्वया दृळ्हानि सुक्रतो रजांसि ॥३॥
 सत्यमित्तन्न त्वावीं अन्यो अस्तीन्द्र देवो न मर्त्यो ज्यायान् ।
 अदृहर्हि परिशयानमणोऽवासृजो अपो अच्छा समुद्रम् ॥४॥
 त्वमपो वि दुरो विषूचीरिन्द्र दृळ्हमरुजः पर्वतस्य ।
 राजाभवो जगत्श्वर्षणीनां साकं सूर्यं जनयन्त्यामुषासम् ॥५॥

adyā cin nī cit tād āpo
 nadīnām yād ābhyo árado gātúm indra | ní párvatā adma-
 sádo ná sedus tváyā drilhāni sukrato rájānsi || 3 || satyām
 ít tán ná tvāvāṁ anyó astíndra devó ná mártyo jyāyān |
 áhann áhim pariśáyānam árnó 'vāsrijo apó áchā samudráam
 || 4 || tvām apó ví dúro víshūcīr indra drilhám arujah párv-
 vatasya | rájābhavo jágataḥ carshanīnām sākám sūryam ja-
 náyan dyām ushāsam || 5 || 2 ||

The eternal resplendent Lord, augments ever more His glory for heroic deeds. He is chief of all and bestows riches. Whilst the sun illuminates only half of the globe, the Lord illuminates the entire universe and transcends both, heaven and earth. 1

I glorify His vast and evil-destroying nature. No one can resist Him from acting on what He once determines. Through His order, the sun is made visible everyday; and the regions are set and spread, near or far. 2

O the performer of benevolent deeds, verily, your act of liberation of rivers, whereby you direct them on their course is effective. Like men, quiet at meals, the mountains have settled down at their own places. Through your order the regions are made steadfast. 3

This is true, no one else is like you, O resplendent Lord, no divine power, nor any mortal is superior to you. You always destroy the dragon of dark forces who obstructs flow of thoughts and let free the streams to proceed to the ocean, the destination. 4

O resplendent Lord, you have set the obstructed thoughts free to flow in all directions. You have fractured the solid barrier of the cloud of dark forces. You are Lord over the people of the world, with your glory manifest in the sun, the sky and the dawn. 5

(३१) एकत्रिंशं सूक्तम्

(१-५) पञ्चर्षत्यास्य सूक्तस्य भारद्वाजः सुहोत्र ऋषिः । इन्द्रो देवता । (१-३, ५) प्रथमादि-
तृचस्य पञ्चम्या ऋचश्च त्रिष्टुप्, (४) वतुर्ध्याश्च शकरी छन्दसी ॥

॥१॥ अभूरेको रयिपते रयीणामा हस्तयोरधिथा इन्द्र कृष्टीः ।
वि तोके अप्सु तनये च सुरेऽवोचन्त चर्षणयो विवाचः ॥१॥
त्वद्भियेन्द्र पार्थिवानि विश्वाच्युता चिच्छ्यावयन्ते रजांसि ।
पावाक्षामा पर्वतासो वनानि विश्वे दृळ्हं भयते अज्मन्ना ते ॥२॥

31.

Ábhūr éko rayipate rayiṇām ā hástayor adhitnā indra
kṛishṭīḥ | ví toké apsú tánaye ca sūré 'vocanta carshanāyo
vívācaḥ || 1 || tvád bhiyendra páarthivāni víśvācyutā cic cyā-
vayantē rájānsi | dyāvākshāmā párvatāso vānāni víśvam
dṛiḥhām bhayate ájmann ā te || 2 ||

त्वं कुत्सेनाभि शुष्णमिन्द्राशुषं युध्य कुर्यव गविष्टौ ।
दशं प्रपित्वे अघं सूर्यस्य मुषायश्चक्रमविवे रपांसि ॥३॥
त्वं शतान्यव शम्बरस्य पुरो जघन्थाप्रतीनि दस्योः ।
अशिष्टो यत्र शच्या शचीवो दिवोदासाय सुन्वते सुतके भरद्वाजाय गृणते वसूनि ॥४॥
स सत्यसत्वन्महते रणाय रथमा तिष्ठ तुविनृम्ण भीमम् ।
याहिं प्रपथिन्नवसोप मद्विक्र च श्रुत श्रावय चर्षणिभ्यः ॥५॥

tvām kútsenābhí śúsh-
nam indrásúsham yudhya kúyavam gávisṭau | dáśa pra-
pitvé ádha sūryasya mushāyaś cakráṁ ávive rápānsi || 3 ||
tvām śatāny áva śámbarasya púro jaghanthāpratīni dás-
yoh | áśiksho yátra śácyā śacīvo dívodāsāya sunvaté su-
takre bharádvājāya grīnaté vásūni || 4 || sá satyasatvan ma-
haté ráṇāya rátham ā tishṭha tuvinṛimṇa bhīmám | yāhí
prapathinn ávasópa madrík prá. ca śruta śrāvaya carsha-
nībhyaḥ || 5 || ३ ||

O Lord of riches, you are the sovereign ruler over treasures. You hold people in your hands, and these mortals glorify you with various adorations to obtain sons, valiant grandsons, and sunlight. 1

Through your fear, O resplendent Lord, all the regions of the firmament cause the unfallen rain to precipitate, the heavens, the earth, the mountains, the forests, all the vast, solid creations of the world are frightened at your approach. 2

You help wise sage to fight against the inexhaustible exploiter. You destroy malice of the mental struggle. In conflicts you hold the wheel of the chariot of the sun and drive away the malignant spirits. 3

You destroy the hundreds of impregnable centres of powerful evil. O sagacious Lord, honoured by the homage, you in your liberality bestow riches upon the faithful friends, the learned and upon the enlightened singers hymning your praise. 4

O leader of true heroes, possessor of infinite wealth, may you mount your formidable car for the arduous conflict, come to me, O Lord, the persuer of a progressive path, for my protection. O illustrious Lord, make us worthy of honour amongst our fellow men. 5

(१२) द्वाविंशो सूक्तम्

(१-५) पञ्चवर्षस्यास्य पुरतस्त्य भाष्यायः पुरोहो कविः । इन्द्रो देवता । विष्णुर् हन्तः ॥

अपूरव्या पुरुतमान्यस्मै महे वीराय तवसे तुराय ।
 विरप्तिने वज्रिणे शतमानि वचास्यासा स्थविराय तक्षम् ॥१॥
 स मातरा सूर्येणा कवीनामवासयद्वज्रदधि गृणानः ।
 स्वाधीभिर्ऋकभिर्वावज्ञान उदुक्षियाणामसृजमिदानम् ॥२॥

32.

Āpūrvyā purutāmāny asmai mahé vīrāya tavāse turāya |
 virapśine vajrīṇe śamtamāni vācāṅsy āsā sthāvīrāya ta-
 ksham || 1 || śa mātārā sūryeṇā kavīnām āvasayad vjad
 ādriṃ grīṇānaḥ | svādhībhir rīkvabhir vāvasānā úd usriyā
 nām asrijan nidānam || 2 ||

स वक्त्रिभिर्ऋकभिर्गोषु शश्वन्मितक्षुभिः पुरुहत्वा जिगाय ।
 पुरः पुरोहा सखिभिः सखीयन्दृक्का इरोज कविभिः कविः सन् ॥३॥
 स नीव्याभिर्जरितारमच्छा महो वाजेभिर्महद्भिश्च शुष्मैः ।
 पुरुवीराभिर्षुषम क्षितीनामा गिर्वणः सुविताय प्र याहि ॥४॥
 स सर्गेण शवसा तक्तो अत्यैरप इन्द्रो वक्षिणस्तस्तुतावाह ।
 इत्था सृजाना अनपावृदथ दिवेदिवे विविपुरप्रमृष्यम् ॥५॥

śaśvan mitājñubhiḥ purukṛtvā jigāya | pūraḥ purohā śa-
 khibhiḥ sakhīyān dṛiḥā ruoja kavībhiḥ kavīḥ śan || 3 || śa
 nīvyābhir jaritāram āchā mahó vājebhir mahādbhiḥ ca śuśh-
 maiḥ | puruvīrābhir vṛishabha kshitīnām ā girvaṇaḥ suvi-
 tāya prā yāhi || 4 || śa sārgena śavasā taktó ātyair apā in-
 dro dakshinatās turāshāt | itthā srijānā ānapāvṛid ārtham
 divé-dive vivishur apramrishyām || 5 || 4 ||

I have fashioned in my words unprecedented, comprehensive, and gratifying praises to you, O mighty, heroic, powerful, speedy, adorable, and ancient wielder of justice. 1



Amidst the sages, with the Sun, He brightens the parents (earth and heaven) and glorified by them, He shatters the mountain of darkness, and casts off the fetters of kine (free thoughts) in fulfilment of the demands of the intent worshippers, and their prayers to that end. 2

He, the accomplisher of all deeds, together with His worshipper, ever offering oblations with bended knees, becomes successful in rescuing the cows (from the caves). He is friendly with his friends and far-seeing with the far-seeing. Being the destroyer of the citadels, He demolishes the strongholds of violent evil forces. 3

O showerer of blessings, propitiated by praise, come to him, who glorifies you, to make him happy amongst men with abundant food, new harvest, and exceeding strength for the welfare of mankind. 4

Endowed with natural force, possessed of swift vital power, the resplendent Lord, the overcomer of adversaries, sets free the streams of thoughts at the right time. Thus liberated, the waters of thoughts, expand daily to the insatiable goal, whence there is no returning. 5

(३३) अथस्त्रिंशं सूक्तम्

(१-५) पञ्चर्षस्यास्य सूक्तस्य भागद्वात्रः शुक्लहोत्र ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१॥

य ओजिष्ठ इन्द्र तं सु नो दा मदो वृषन्त्स्वभिष्टिर्दास्वान् ।
 सौवश्व्यं यो वनवत्स्वश्वो वृत्रा समत्सु सासहदमित्रान् ॥१॥
 त्वां हीडुन्द्रावसे विवाचो हवन्ते चर्षणयः शूरसातौ ।
 त्वं विप्रेभिर्वि पूर्णैरशायुस्त्वोत इत्सनिता वाजमवा ॥२॥

33.

Yá ójishtha indra tām sú no dā mádo vṛishan sva-
 bhishtír dāsvān | saúvasvyam yó vanávat svásvo vṛitrá sa-
 mátsu sāsáhad amítrān || 1 || tvām hīndrávase vívāco há-
 vante carshanáyah sūrasātau | tvām víprebhir ví panīr
 aśāyas tvóta ít sánitā vājam árvā || 2 ||

त्वं तौ इन्द्रोभयौ अमित्रान्दासा वृत्राण्यायी च शूर ।
 वधीर्वनेव सुधितेभिरत्कैरा पृत्सु दर्शि नृणां नृतम ॥३॥
 स त्वं न इन्द्राकवाभिरूती सखा विश्वायुरविता वृधे भूः ।
 स्वर्षाता यद्वयामसि त्वा युध्यन्तो नेमधिता पृत्सु शूर ॥४॥
 नूनं न इन्द्रापराय च स्या भवा मृळीक उत नो अभिष्टौ ।
 इत्था गृणन्तो महिनस्य शर्मन्दिवि ष्याम पार्यै गोषतमाः ॥५॥

tvām táñ indrobhá-
 yāñ amítrān dāsā vṛitrāny áryā ca sūra | vādhir váneva
 súdhitebhir átkair ā prītsú darshi nṛiṇām nṛitama || 3 || sá
 tvām na indrákavābhir ūtí sákhā visváyur avitā vṛidhé
 bhūḥ | svārshātā yád dhváyāmasi tvā yúdhyanto nemádhitā
 prītsú sūra || 4 ||. nūnām na indrāparāya ca syā bhāvā mṛi-
 likā utā no abhishtau | itthā grīṇānto mahínasya śárman
 diví shyāma párye goshátamāḥ || 5 || ॥

O resplendent Lord, showerer of blessings, grant us a son, rich in vigour, a source of happiness, a pious worshipper, a liberal giver, the one who would, whilst mounted on an excellent horse, overthrows the entire cavalry and conquer opposing enemies in combats. 1

Men of divers speech invoke you, O resplendent Lord, for their defence in their struggles. O Lord, may we, with the association of wise sages, and with your grace, subdue greedy tendencies. May the benevolent worshipper obtain nourishment under your protection. 2

O brave radiant Lord, may you control both classes of people, friends and foes, virtuous and vicious. O chief leader of leaders, you cut your foes in pieces in battles with well-plied weapons, as a wood-cutter pierces forests. 3

O all-pervading resplendent Lord, may you be a friend, and a protector with irreproachable protections for our prosperity; when warring in number-thinning conflicts, we invoke you for the acquirement of wealth. 4

May you, O resplendent Lord, now and at all other times, be verily ours; may you, to our wish, grant us all happiness, and in this manner, worshipping at dawn, glorifying you, may we abide in your brilliant and unbounded felicity, O mighty one. 5

(३४) चतुर्विंशं सूक्तम्

(१-५) पञ्चवैम्यास्य सूक्तस्य भारद्वाजः शुनहोत्र ऋषिः । इन्द्रो देवता । विष्टुप् छन्दः ॥

सं च त्वे जग्मुर्गिरं इन्द्र पूर्वीर्वि च त्वयन्ति विभ्वो मनीषाः ।
 पुरा नूनं च स्तुतय ऋषीणां पस्पृध इन्द्रे अद्युक्थार्का ॥१॥
 पुरुहुतो यः पुरुगूर्त ऋभ्यो एकः पुरुप्रशस्तो अस्ति यज्ञैः ।
 रथो न महे शर्वसे युजानोऽस्माभिरिन्द्रो अनुमाद्यो भूत् ॥२॥

34.

Sāṃ ca tve jagmūr gira indra pūrvīr vī ca tvād yanti
 vibhvo manishāḥ | purā nūnāṃ ca stutāya ṛśhīnām paspri-
 dhrā indre ādhy ukthārkā || 1 || puruhūto yāḥ purugūrtā
 ṛibhvāñ ékaḥ puruprasastó āsti yajñaiḥ | rātho ná mahé śā-
 vase yujāno 'smābhir índro anumādyo bhūt || 2 ||

न यं हिंसन्ति धीतयो न वाणीरिन्द्रं न क्षन्तीदुमि वर्धयन्तीः ।
 यदि स्तोतारः शतं यत्सहस्रं गृणन्ति गर्विणसं शी तदस्मै ॥३॥
 अस्मा एतद्विद्युर्चेवं मासा भिमिक्ष इन्द्रे न्ययामि सोमः ।
 जनं न धन्वन्नभि सं यदापः सत्रा वावृधुर्वेनानि यज्ञैः ॥४॥
 अस्मा एतन्मह्याङ्गुषमस्मा इन्द्राय स्तोत्रं मतिभिरवाचि ।
 असद्यथा महति वृत्रतूर्य इन्द्रो विश्वायुरविता वृधश्च ॥५॥

ná yām

hīnsanti dhitāyo ná vāñīr indram nākshantīd abhi vardhā-
 yantiḥ | yādi stotārah śatām yāt sahasram grīṇānti girva-
 ṇasam śām tād asmai || 3 || āsmā etād divy ārcōva māsā
 mimikshā indre ny āyāmi sōmah | jānam ná dhānyann
 abhi sām yād āpaḥ satrā vāvṛidhur hāvanāni yajñaiḥ || 4 ||
 āsmā etān māhy āṅgūśhām asmā indrāya stotrām matibhir
 avāci | āsad yāthā mahatī vritrātūrya índro visvāyur avitā
 vṛidhāḥ ca || 5 || ० ||

O resplendent Lord, profuse praises and commendations diversely proceed to you. These prayers and hymns, revealed to seers, have been vieing today with each other, as in the past, in glorifying the supreme Lord. 1

The Supreme Lord, ever propitiated by us, is mighty and eminent, invoked by all, is especially honoured by sacred dedications and prayers. All of us are attached to Him for the attainment of great strength, as one to a chariot. 2

All praises contributing to His exaltation proceed to resplendent Lord, whom no acts, no words can harm. Hundreds and thousands of adorers glorify Him. He alone is worthy of supreme adoration, and as such, may you honour him with affection. 3

Loving devotional prayers of mixed up feelings in various forms have been composed for the Lord to be offered on the day of worship with reverence (as herbal juices in fire sacrifices). These praises, together with dedicated acts delight Him, as water delights a man who is in a desert. 4

To this Lord has this earnest eulogy been addressed by the devout, in order that the all-pervading Lord may be our defender and exalter when we are fighting against adversaries. 5

(३५) पञ्चमिंशं सूक्तम्

(१-५) पञ्चमस्यास्य सूक्तस्य भारद्वाजो नर ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥३॥

कदा भुवन्नथक्षयाणि ब्रह्म कदा स्तोत्रे सहस्रपोष्यं दाः ।
 कदा स्तोमं वासयोऽस्य राया कदा धियः करसि वाजरत्नाः ॥१॥
 कर्हि स्विच्छदिन्द्र यन्नृभिर्नृन्वीरैर्वीरान्नीळयासे जयाजीन ।
 त्रिधातु गा अधि जयासि गोष्विन्द्र युन्नं स्वर्वदेह्यसे ॥२॥

35.

Kadā bhuvan ráthakshayāṇi bráhma kadā stotré sa-
 hasraposhyāṁ dāḥ | kadā stómam vāsayo 'sya rāyā kadā
 dhīyaḥ karasi vājaratnāḥ || 1 || kārhi svit tād indra yān
 nṛībhir nṛīn vīraír vīrān nīlāyāse jāyājīn | tridhātu gā ādhi
 jayāsi gōshv indra dyumnām svārvad dhehy asmé || 2 ||

कर्हि स्विच्छदिन्द्र यन्नृभिरे विश्वप्सु ब्रह्म कृणवः शविष्ठ ।
 कदा धियो न नियुतो युवासे कदा गोमघा हवनानि गच्छाः ॥३॥
 स गोमघा जरित्रे अश्वश्चन्द्रा वाजश्रवसो अधि धेहि पृक्षः ।
 पीपिहीषः सुदुघामिन्द्र धेनुं भरद्वाजेषु सुरुचो रुरुच्याः ॥४॥
 तमा नूनं वृजनमन्यथा चिच्छरो यच्छक्र वि दुरो गृणीषे ।
 मा निररं शुक्रदुघस्य धेनोराङ्गिरसान्ब्रह्मणा विप्र जिव्व ॥५॥

kārhi svit tād indra yāj jaritré viśvāpsu bráhma kṛiṇāvah
 śavishṭha | kadā dhīyo ná niyūto yuvāse kadā gómaghā
 hávanāni gāchāḥ || 3 || sá gómaghā jaritré āśvaścandrā vā-
 jaśravaso ādhi dhehi pṛīkshah | pīpīhīśah sudúghām indra
 dhenúm bharādvājeshu surúco rurucyāḥ || 4 || tām ā nūnam
 vṛijānam anyāthā cic chūro yāc chakra ví dúro gṛiṇīśhé |
 mā nīr aram śukradúghasya dhenór āṅgirasān bráhmaṇā
 vipra jinva || 5 || १ ||

When would your chariot reach its destination? When would our prayers be heard? When will you grant your devotees the means of maintaining thousands? When will you recompense our adorations with riches? When will you render our sacred works productive of nourishment. 1

O, resplendent Lord, when will you unify leaders with leaders, heroes with heroes, and give us victory in struggles? When will you let us win threefold metal-yielding earth (copper, silver and gold mines)? And when will you reward us with celestial glory? 2

O most vigorous Lord, when will you grant your worshipper that wealth which is all-sustaining? When will you yoke your vital powers, as we yoke intellect? When will you render our homage productive of wealth? 3

O resplendent Lord, may you grant wealth to your worshipper, which may bring him cattle, splendid horses, and renowned vigour. May you multiply nourishment, and strengthen the kine bright and shining to be easily milked by the enlightened bearers of knowledge. 4

O mighty resplendent Lord, destroyer of evils, let our adversary take a different course. We glorify you as you are inspirer of brave. Never may I desist from the praise of the provider of excellent gifts. May you satisfy the sages with zeal and wealth. 5

(३९) षड्विंशं सूक्तम्

(१-५) पञ्चर्षस्यास्य सूक्तस्य भारद्वाजो नर ऋषिः । इन्द्रो देवता । शिष्टम् छन्दः ॥

स॒त्रा म॒दास॒स्तव॑ वि॒श्वज॑न्याः स॒त्रा रा॒योऽध॑ ये पा॒र्धिवा॑सः ।
 स॒त्रा वा॒जाना॑म॒भवो॑ वि॒भक्ता॑ य॒हेवेषु॑ धा॒रय॑था अ॒सुर्य॑म् ॥१॥
 अनु॒ प्र ये॒जे जन॑ ओजो॑ अ॒स्य स॒त्रा द॑धिरे॒ अनु वी॒र्यी॑य ।
 स्यु॒म॒गृभे॑ दु॒धये॑ऽर्वते च॒ क्रतुं॑ वृ॒ज्जन्त्य॑पि वृ॒त्रह॑त्ये ॥२॥

36.

Satrā mādāsas tāva viśvājanyāḥ satrā rāyó 'dha yū
 páarthivāsaḥ | satrā vājānām abhavo vibhaktā yād devéshu
 dhārayathā asuryām || 1 || ānu prā yeje jāna ójo asya satrā
 dadhire ānu vīryāya | syūmagrībhe dúdhayé 'rvate ca krá-
 tum vṛiñjanty ápi vritrahátye || 2 ||

तं स॒घ्नीची॑रू॒तयो॑ वृ॒ष्ण्यानि॑ पौं॒स्यानि॑ नि॒युतः॑ स॒श्चुरि॑न्द्रम् ।
 स॒मु॒द्रं न॑ सि॒न्धव॑ उ॒क्थशु॑ष्मा उ॒रुव्य॑च॒सं गिर॑ आ वि॒शन्ति॑ ॥३॥
 स रा॒यस्त्वा॒मुप॑ सृ॒जा गृ॒णानः॑ पु॒रुश्च॑न्द्रस्य॒ त्वमि॑न्द्र व॒स्वः ।
 प॒तिर्ब॑भू॒थास॑मो॒ जनाना॑मे॒को वि॒श्वस्य॑ भु॒वनस्य॑ रा॒जो ॥४॥
 स तु श्रु॒धि श्रु॒त्या यो दु॒वोयु॑र्योर्न भू॒माभि॑ रा॒यो अ॒र्यः ।
 असो॑ यथा॒ नः श॑र्वसा च॒कानो॑ यु॒गेयु॑गे व॒यसा॑ चे॒कितानः॑ ॥५॥

tām sadhrīcīr ūtāyo
 vṛiṣṇyāni paūnsyāni niyūtaḥ saṣcur indram | samudrām
 ná sīndhava ukthāṣuśmā uruvyācasam gīra ā viṣanti || 3 ||
 sā rāyās khām ūpa sṛijā grīṇānāḥ puruṣcandrāsya tvām
 indra vāsvaḥ | pátir babbūthāsamo jánānāni éko viśvasya
 bhúvanasya rájā || 4 || sā tú srudhi srútyā yó duvoyúr
 dyaúr ná bhúmābhí rāyo aryāḥ | áso yāthā naḥ śāvasā ca-
 kāno yugé-yuge váyasā cékitānab || 5 || १ ||

Truly are your exhilarations as well as your riches which exist on earth beneficial to all men. Truly are you the distributor of food, whereby you maintain vigour amongst cosmic powers. 1

The worshippers praise especially the strength of that resplendent Lord. Verily, they rely upon Him for courageous deeds. They offer worship to Him who is the seizer of adversaries, the assailant,—marching in columns of forces—, who is the subduer of foes, and who is known for the destruction of the devil of ignorance. 2

The associated vital principles, heroic spirits, virile strength and all the harnessed energies serve resplendent Lord in His cosmic deeds. Also powerful prayers flow to His glory as rivers flow into the ocean! 3

Glorified by us, O resplendent Lord may you let the stream of much-delighting, home-conferring affluence, flow freely, as you are the unequalled sovereign Lord of men, and the sole sovereign of all the world. 4

O resplendent Lord, may you listen to our laudations. Verily, you are gratified by our adoration, and, like the sun, cast away the deep shadows of dark forces, you are endowed with strength. We glorify you and present to you our of rings, and homage. May you keep yourself in close proximity with us, just as you have been always, in every era of the past. 5

(३७) सप्तमिषां सूक्तम्

(१-५) पञ्चर्षस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

१५॥ अ॒र्वाग्र॑यं वि॒श्ववारं॑ त उ॒ग्रेन्द्रं॑ यु॒क्तासो॑ हर॒यो वह॑न्तु ।
 की॒रिभि॒दि त्वा ह॑वते स्वर॒वानृ॒धीम॑हि स॒धमा॑दस्ते अ॒द्य ॥१॥
 प्रो द्रो॒णे हर॑यः क॒र्माग्म॑न्पु॒नाना॑स ऋ॒ज्यन्तो॑ अभू॒वन् ।
 इन्द्रो॑ नो अ॒स्य पू॒र्व्यः प॑पीयाह॒युक्षो॑ म॒दस्य॑ सो॒म्यस्य॑ राजा ॥२॥
 आ॒स॒स्त्राणा॑सः श॒वसा॑नम॒च्छेन्द्रं॑ सु॒च॒क्रे र॒थ्यासो॑ अ॒श्वाः ।
 अ॒भि श्र॑व ऋ॒ज्यन्तो॑ व॒हेयु॑र्न चि॒न्नु वा॒यो र॒मृतं॑ वि द॑स्येत् ॥३॥

37.

Arvāg rātham viśvāvāraṁ ta ugrēndra yuktāso hārayo
 vahantu | kīrīś cid dhī tvā hāvate svārvān ṛidhīmāhi sa-
 dhamādas te adyā || 1 || prō drōṇe hārayaḥ karmāgman pu-
 nānāsa rījyanto abhūvan | indro no asyā pūrvyāḥ papiyād
 dyuksho mādasya somyasya rājā || 2 || āsastṛāṇāsaḥ śavasā-
 nām āchēndram sucakrē rathyāso āsvāḥ | abhī śrāva rīj-
 yanto vaheyur nī cin nū vāyōr amṛitam vī dasyet || 3 ||

वरि॑ष्ठो अ॒स्य द॑क्षि॒णामि॒यती॑न्द्रो म॒घोनां॑ तु॒विकु॑र्मि॒तमः॑ ।
 यया॑ वज्रि॒वः प॑रि॒यास्यं॑हो म॒घा च॑ धृ॒ष्णो द॑यसे॒ वि सू॑रीन् ॥४॥
 इन्द्रो॑ वा॒जस्य॑ स्थ॒विरस्य॑ दा॒तेन्द्रो॑ गी॒र्भिर्वि॑र्धतां वृ॒द्धम॑हाः ।
 इन्द्रो॑ वृ॒त्रं ह॑नि॒ष्ठो अस्तु॑ स॒त्वा ता॑ सू॒रिः पृ॑णति॒ तूतु॑जानः ॥५॥

vāriṣṭho asya dākṣhiṇām iyartīndro maghónām tuvikūr
 mītamah | yāyā vajrivaḥ pariyāsy ānho maghā ca dhriṣṭho
 dāyasc vī sūrīn || 4 || indro vājasya sthāvīrasya dātēndro
 gīrbhīr vardhatām vṛiddhāmahāḥ | indro vṛitrām hāniṣṭho
 astu sātṛvā tā sūrīḥ pṛiṇati tūtujānaḥ || 5 || • ||

O vigorous resplendent Lord, let your speedy rays of radiance bring your much coveted chariot to us. Your devoted adorer, verily, invokes you. May we today share your exhilaration, and thereby increase our happiness. 1

The ever-new devotional lyrics sung continuously at our sacred worship and sanctified, proceed direct into the pitcher of cosmos. May the eternal illustrious sovereign Lord of these exhilarating praises drink this elixir of our devotional love. 2

May the everywhere-going straight-proceeding speedy aura of divine glory convey the mighty resplendent Lord in His strong-wheeled chariot to our works; and never may the ambrosial devotion waste in wind. 3

The resplendent Lord, superb in strength, the performer of many great deeds, appreciates the contributions of the liberal donor amongst the opulent for public good. Thereby He, the wielder of punitive justice, removes sin, and with resolute firmness of purpose, bestows riches upon the worshippers. 4

Resplendent Lord, the illustrious one, is the donor of substantial nourishments. We make His glory widely known through our praises. May He be the destroyer of an adversary. Verily, He is the especial slayer of the clouds of Nescience. He, the animator, the quick-mover, grants us much-desired riches. 5

(३८) महाविंशं सूक्तम्

(१-५) पञ्चवर्षस्यास्य सूक्तस्य वार्षस्पत्यो भरद्वाज ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१०॥ अपादित उदु नश्चित्रतमो मही भर्षद्युमतीभिन्द्रहृतिम् ।
 पन्यसीं धीतिं दैव्यस्य यामञ्जनस्य रातिं वनते सुदानुः ॥१॥
 दूराच्चिदा वसतो अस्य कर्णा घोषादिन्द्रस्य तन्यति ब्रुवाणः ।
 एयमेनं देवहृतिर्ववृत्यान्मद्रयगिन्द्रमियमुच्यमाना ॥२॥

38.

Āpād itā úd u naṣ citrātamo mahīm bharshad dyumā
 tim indrabūtim | pānyasīm dhītim daivyasya yāmañ jāna-
 sya rātim vanate sudānuḥ || 1 || dūrāc cid ā vasato asya
 kārṇā ghōśhād indrasya tanyati bruvāṇāḥ | éyām enam de-
 vāhūtir vavṛityān madryag indram iyaṁ ricyāmānā || 2 ||

ते वो धिया परमया पुराजामजरमिन्द्रमभ्यनूष्यर्केः ।
 ब्रह्मा च गिरो दधिरे समस्मिन्महौश्च स्तोमो अधि वर्धदिन्द्रे ॥३॥
 वर्धाद्यं यज्ञ उत सोम इन्द्रं वर्धावृक्ष गिरं उक्था च मन्म ।
 वर्धाहैनमुषसो यामञ्जक्तोर्वर्धान्मासाः शरदो द्याव इन्द्रम् ॥४॥
 एवा जज्ञानं सहसे अस्मि वावृधानं राधसे च श्रुतायं ।
 महामुग्रमवसे विप्र नूनमा विवासेम वृत्रतृष्येषु ॥५॥

tām vo dhiyā paramāyā purājām ajāram indram abhy
 ānūshy arkāḥ | brāhmā ca gīro dadhiré sām asmin ma-
 hāns ca stómo ādhi vardhad indre || 3 || vārdhād yām
 yajna utā sōma indram vārdhād brāhma gīra ukthā ca
 manma | vārdhāhainam ushāso yāmann aktōr vārdhān mā-
 sāḥ sarādo dyāva indram || 4 || evā jajñānām sāhase āsāmi
 vāvridhānām rādhasa ca śrutāya | mahām ugrām āvase
 vipra nūnām ā vivāsema vritratāryeshu || 5 || 10 ||

May the most marvellous resplendent Lord drink from this loving cup of devotion. May He accept our earnest and brilliant invocations. May the munificent Lord accept the offering and the praiseworthy adoration at the place of sacred work of the devout worshipper. 1

Reciting His praise, the worshipper calls aloud, so that by the sound it may reach the ear of Lord, even if He is far off. May this invocation entreating Him to come, bring the Lord in close proximity of the devotee. 2

I glorify Him, the undecaying and ever loving resplendent Lord, with hymns and with plous worship. All our offerings and praises proceed to Him and increase in glory when so addressed. 3

He is the resplendent Lord, whom our worship and offerings exalt. He is the Lord, whom the oblations, the praises, the prayers, the adorations exalt, whom the course of day and night exalts, and whom years, months and days exalt. 4

So, O all-wise resplendent Lord, may we today propitiate you for conquering our foes. You are manifested in the creation. You are mighty and free and your glory is greatly augmenting. We invoke you for the sake of wealth, fame and protection, and for the destruction of our evil impulses, hostile to us. 5

(३९) एकोनचत्वारिंशं सूक्तम्

(१-५) पञ्चर्षस्यास्य सूक्तस्य चार्षस्यस्यो भगवान् ऋषिः । इन्द्रो देवता । त्रिदुष् उक्त्वा ॥

॥११॥ म॒न्द्रस्य॑ क॒वेर्दिव्यस्य॑ व॒ह्नेर्विप्र॑मन्मनो वच॒नस्य॑ म॒ध्वः ।
 अपा॑ न॒स्तस्य॑ सच॒नस्य॑ दे॒वेषो॑ युव॒स्य गृ॑ण॒ते गोअ॑ग्राः ॥१॥
 अयमु॑ज्ञानः पर्य॒द्रिमु॑त्साः ऋत॒धीति॑भिर्ऋत॒युग्मु॑जानः ।
 रुज॑दरु॒णं वि व॒लस्य॑ सानुं प॒णीर्वि॑चोभि॒रभि यो॑ध॒दिन्द्रः॑ ॥२॥

39.

Mandrāsya kavér divyāsya vāhner vipramanmano vaca-
 nāsya mādhwah | āpā nas tāsya sacanāsya devēsho yuvasva
 grīnaté góagrah || 1 || ayām usānāḥ pāry ādrim usrā ṛitā-
 dhītibhir ṛitayúg yujānāḥ | rujād árugṇaṁ ví valāsya sā-
 num pañīr vācobhir abhī yodhad indrah || 2 ||

अयं यो॒तयद॑युतो व्य॒क्तून्दोषा॑ व॒स्तोः श॒रदु॑ इन्द्रु॒रिन्द्र ।
 इमे॑ के॒तुम॑दधु॒र्नु चि॒दह्ना॑ शुचि॒जन्म॑न उ॒षस॑भकार ॥३॥
 अयं॑ रोचयद॒रुचो॑ रुचानो॒द्युयं॑ वा॒सय॑द्व्यु॒तेन॑ पूर्वीः ।
 अयमी॑यत ऋत॒युग्भि॒रभैः॑ स्व॒र्विदा॑ नाभि॒ना च॑र्षणि॒प्राः ॥४॥
 नू गृ॑णानो गृ॒णते॑ प्र॒तन॑ राज॒भिषः॑ पि॒न्व वसु॑दे॒याय॑ पूर्वीः ।
 अप॑ ओष॒धीर॑विषा वना॒नि गा अ॑र्वतो नू॒नच॑से॒ रिरि॑हि ॥५॥

ayām dyo-

tayad adyūto vy āktūn dośhā vāstoḥ śarāda indur indra |
 imām ketūm adadhur nū cid āhnām śucijanmana ushāsas
 cakāra || 3 || ayām rocayad arūco rucāno 'yām vāsayaḥ vy
 ṛiténa pūrvīḥ | ayām iyata ṛitayúgbhir āśvaih svarvídā ná-
 bhinā carshanipráḥ || 4 || nū grīṇāno grīnaté pratna rājann
 īśhaḥ pinva vasudéyāya pūrvīḥ | apā ōśadhīr avishā vā-
 nāni gā ārvato nṛīn ṛicāso rirīhi || 5 || ॥

O resplendent self, may you cherish our sweet, exhilarating, inspiring, celestial, fruit-yielding loving devotion, commended by the wise. It is worthy of praise and acceptance. May you, O divine Lord, bestow upon your worshipping devotees food and milk, the prime product of the cow. 1

Determined to recover the knowledge concealed in dark rocks of mystic heart, the soul associated with vital breaths, and animated by their veracious activity shatter the infrangible rock of the sinful mind and overwhelm the selfish greed with reproaches. 2

The moon brightens up dark nights, and the sun brightens morns, days and seasons. Ancient people establish it as the ensign of days and it has made the dawns, born in splendour. 3

This radiant sun illumines the non-radiant worlds. He pervades many dawns with true lustre. The Sun, the benefactor of men, moves in a chariot drawn by horses, harnessed by praises laden with riches. 4

O sovereign Lord of eternity, when glorified, may you bestow abundant food upon him who praises you, and to whom affluence is due. May you grant to the worshipper water, plants, innoxious woods, cattle, horses, and men. 5

(४०) चत्वारिंशं सूक्तम्

(१-५) पञ्चर्षभ्याम्य सूक्तस्य बार्हस्पत्यो भगवान् ऋषिः । इन्द्रो देवता । विष्णु उवाच ॥

॥१२॥ इन्द्र॒ पिब॒ तुभ्यं॑ सु॒तो म॒दायाव॑ स्य॒ हरी॑ वि सु॒चा सखा॑या ।
 उ॒त प्र॒ गाय॑ ग॒ण आ नि॒षद्याथा॑ य॒ज्ञाय॑ गृ॒णते॒ वयो॑ धाः ॥१॥
 अस्य॑ पिब॒ यस्य॑ ज॒ज्ञान॑ इन्द्र॒ मदा॑य॒ ऋत्वे॒ अपि॒वो वि॒रप्सिन् ।
 तमु॑ ते गा॒वो न॒र आपो॑ अ॒द्रिरिन्द्रुं॑ स॒मह्य॑न्पी॒तये॒ सम॑स्यै ॥२॥

40.

Indra píba túbhyam sutó mādāyāva sya hārī ví mucā
 sákhāyā | utá prá gāya gaṇá á nishādyāthā yajñāya grīpaté
 váyo dhāh || 1 || ásyā píba yāsya jajñānā indra mādāya
 krátve ápiḥ virapsin | tám u te gávo nára ápo ádrir ín-
 dum sám ahyan pītāye sám asmai || 2 ||

समि॒द्धे अ॒ग्नौ सु॒त इन्द्र॑ सोम॒ आ त्वा॑ वहन्तु॒ हरयो॑ वहि॒ष्ठाः ।
 त्वा॒य॒ता मन॑सा जोहवी॒मीन्द्रा॑ या॒हि सु॒विताय॑ म॒हे नः॑ ॥३॥
 आ या॒हि शश्व॑दु॒शता॑ य॒याथेन्द्र॑ म॒हा मन॑सा सोम॒पेय॑म् ।
 उप॒ ब्रह्मा॑णि शृ॒णव॑ इ॒मा नोऽथा॑ ते य॒ज्ञस्त॒न्येऽव॑यो॒ धात् ॥४॥
 यदिन्द्र॑ दि॒वि पा॒र्ये य॒दध॒ग्यहा॑ स्वे स॒दने॑ यत्र॒ वासि॑ ।
 अतो॑ नो य॒ज्ञम॑वसे॒ नियु॒त्वान्त्स॒जोषाः॑ पा॒हि गिर्व॑णो म॒रुद्भिः॑ ॥५॥

sāmidhhe agnau

sutá indra sóma á tvā vahantu hārayo vāhishthāh | tva-
 yatá mánasā johavīnīndrā yāhi suvitāya mahé nah || 3 || á-
 yāhi śasvad usatá yayāthēndra maha mánasā somapēyam |
 ūpa brāhmāṇi śṛṇava imā nó 'thā te yajñās tanvè váyo
 dhāt || 4 || yád indra diví párye yád yidhag yád vā své sá-
 dane yátra vāsi | áto no yajñám ávasc niyútvān sajóshāh
 páhi girvano marúdbhih || 5 || 12 ||

O resplendent self, may you partake of this joy, which is effused for your exhilaration. May you restrain your friendly senses. May you among other forces respond to our hymns. May you provide strength to him who lauds and honours you. 1

May you, O mighty soul, drink this nector, which you have tested as soon as born for the purpose of promoting great deeds. This divine elixir has been prepared for you by the joint collaboration of cows, the priests, waters and stones. 2

The sacred fire is kindled, spiritual joy is experienced; let vigorous senses bring you here. I invoke you here, O innerself, with an attitude wholly devoted to you; please come here for our pleasure and prosperity. 3

You have been associating yourself in the similar efforts. May you come now with a generous attitude to accept our loving devotion. May you hear our praises. May the worshipper offer homage to glorify your personality. 4

O resplendent self, whether you abide in the distant heaven, in any other place, or in your own abode, or wheresoever you be, from there may you being propitiated by praise, harness your energy and associated with vital principles be well pleased to protect our worship for our preservation. 5

(४१) एकचत्वारिंशं सूक्तम्

(१-५) पञ्चर्षस्यास्य सूक्तस्य बार्हस्पत्यो भगवान् ऋषिः । इन्द्रो देवता । त्रिष्टुप् छन्दः ॥

॥१३॥ अहेळमान॒ उप॑ याहि॒ यज्ञं॑ तुभ्य॑ पवन्त॒ इन्द्र॑वः सुतासः ।
 गावो॒ न वज्रि॑न्स्वमोको॒ अच्छेन्द्रा॑ ग॒हि प्रथ॑मो यज्ञिया॒नाम् ॥१॥
 या ते॒ काकु॑त्सुकृता॒ या वरि॑ष्ठा यया॒ शश्व॑त्पिब॒सि मध्व॑ ऊर्मि॒म् ।
 तयो॒ पाहि॒ प्र ते॒ अध्व॑र्युर॒स्थात्सं ते॒ वज्रो॑ वर्ततामिन्द्र॒ गव्युः॑ ॥२॥

41.

Áheḷamāna ūpa yāhi yajñāṁ túbhyaṁ pavanta índavaḥ
 sutāsaḥ | gāvo ná vajrin svāṁ óko áchéndrā gahi pra-
 thamó yajñíyānām || 1 || yá te kākút súkritā yá várishṭhā
 yáyā śasvat píbasi mádharma ūrmīm | táyā páhi prá te adh-
 varyúr asthāt sām te vājro vartatām indra gavyúḥ || 2 ||

एष दृप्सो वृषभो विश्वरूप इन्द्राय वृष्णे समकारि सोमः ।
 एतं पिब हरिवः स्थातरुग्र यस्येशिषे प्रदिवि यस्ते अन्नम् ॥३॥
 सुतः सोमो असुतादिन्द्र वस्यानयं श्रेयाश्चिकितुषे रणाय ।
 एतं तितिरु उप याहि यज्ञं तेन विश्वास्तविषीरा पृणस्व ॥४॥
 हव्यामसि त्वेन्द्र याह्यर्वाङ्गं ते सोमस्तन्वे भवति ।
 शतक्रतो मादयस्वा सुतेषु प्रासौ अव पृतेनासु प्र विशु ॥५॥

eshá drapsó vṛishabhó viśvárūpa índrāya vṛishṇe sām akāri
 sómah | etām piḥa hariva sthātar ugra yasyéśishe pradivī
 yás te ánnam || 3 || sutáh sómo ásutād indra vásyān ayāṁ
 śréyāñ cikitúshe rāṇāya | etām titirva ūpa yāhi yajñāṁ
 téna víśvās távishīr ā prīnasva || 4 || hváyāmasi tvéndra
 yāhy arvāñ áram te sómas tanvè bhavāti | śátakrato mā-
 dāyasvā sutéshu prásmāñ ava prītanāsu prá vikshú || 5 || १३॥

O un-irascible resplendent Lord, may you come to bless our sacred works. The sweet elixir of devotional songs has been offered to you with pure hearts. O wielder of punitive justice, the devotional elixir flows towards you, as cows assemble in their stalls. Come, O Lord, The first of those, who are worthy of respect. 1

O resplendent Lord, may you relish these devotional expressions with well-pleased and generous heart, just as one consumes sweet elixir with expanded tongue. The ministrant priest stands here before you. O resplendent Lord, let your adamant justice be hurled against our evil tendencies, for the recovery of our shrouded conscience. 2

This dropping omniform elixir of devotional expressions, O Lord, the showerer of benefits, has been duly prepared for you, the granter of blessings, possessor of radiant rays, ruler over all and omnipotent. May you, O Lord, drink this, over which you have a natural first privilege and which is your food. 3

O resplendent Lord, the prayer coming out of a heart is more effective than that which is merely verbal, just as effused elixir is superior to the one not effused. You are the best judge, of which of the two, would give you pleasure. You are capable of subduing harmful tendencies. May you approach this worship, and thereby strengthen Nature's forces in our interest. 4

We invoke you, O resplendent Lord, come down. May our elixir of loving devotion be sufficient for your satisfaction. May you be delighted, O performer of hundreds of selfless deeds, with our reverential homage. May you defend us in our struggles against wicked people. 5

(४२) द्विचत्वारिंशं सूक्तम्

(१-४) चतुर्ऋचस्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । इन्द्रो देवता । (१-३) प्रथमादितृचम्या-
उदुप् , (४) चतुर्थ्या ऋचश्च वृहती छन्दसी ॥

॥१४॥

प्रत्यस्मै पिपीषते विश्वानि विदुषे भर ।
अरंगमाय जग्मयेऽपश्वाद्घ्वने नरे ॥१॥

42.

Práty asmai pípīshate víśvāni vidúshe bhara | aramga-
māya jágmayé 'pascāddaghvane nāre || 1 ||

एमेनं प्रत्येतन् सोमेभिः सोमपातमम् ।
अमत्रेभिर्ऋजीषिणमिन्द्रं सुतेभिरिन्दुभिः ॥२॥
यदीं सुतेभिरिन्दुभिः सोमेभिः प्रतिभूषथ ।
वेदा विश्वस्य मेधिरो धृषत्तन्मिदेषते ॥३॥
अस्माअस्मा इदन्धसोऽध्वर्यो प्र भरा सुतम् ।
कुवित्समस्य जेन्यस्य शर्धतोऽभिज्ञस्तेरवस्परत् ॥४॥

ém enam pra-

tyétana sómebhiḥ somapátamam | ámatrebhir řijīṣiṇam ín-
dram sutébbhir índubhiḥ || 2 || yádī sutébbhir índubhiḥ sóme-
bhiḥ pratibhūshatha | védā víśvasya médhiro dhṛishát tám
-tam íd éshate || 3 || asmā-asmā íd ándhasó 'dhvaryo prá
bharā sutám | kuvít samasya jényasya řárdhato 'bhísaster
avaspárat || 4 || 14 ||

May you offer the homage to him who is desirous to relish it; who knows all things, whose movements are all-sufficient and who goes readily to help sacred works. He is always a true leader, never a follower. 1

Just as one proceeds with sweet drinks to a quaffer, may you with your loving devotion, proceed to the proximity of the earnest acceptor of the spiritual prayers. Go to the vigorous Lord, with the vessels of your heart filled with loving devotion. 2

May you come to the sagacious Lord with well-thought, intense and overflowing devotion. He knows your inner desires. He, the suppressor of adversities, assuredly grants your wish whatever it may be. 3

May you offer, O priest, to Him, and Him alone this homage of sacrificial food, and may He ever defend us against the malignity of every superable adversary 4

(४३) त्रिचत्वारिंशं सूक्तम्

(१-४) चतुर्विंशत्यास्य सूक्तस्य बार्हस्पत्यो भरद्वाज ऋषिः । इन्द्रो देवता । उष्णिह् छन्दः ॥

- ॥१५॥ यस्य त्यच्छम्बरं मदे दिवोदासाय रन्धयः । अयं स सोम इन्द्र ते सुतः पिब ॥१॥
 यस्य तीव्रसुतं मदं मध्यमन्तं च रक्षसे । अयं स सोम इन्द्र ते सुतः पिब ॥२॥
 यस्य गा अन्तरश्मनो मदे दृळ्हा अवासृजः । अयं स सोम इन्द्र ते सुतः पिब ॥३॥
 यस्य मन्दानो अन्धसो माघोनं दधिषे शवः । अयं स सोम इन्द्र ते सुतः पिब ॥४॥

48.

Yásya tyác chámbaram máde dívodāsāya randháyah |
 ayám sá sóma indra te sutáh píba || 1 || yásya tīvrasútam
 mádam mādhyam ántam ca rákshase | ayám sá — || 2 ||
 yásya gā antár áśmano máde dṛilhā avásrijah | ayám sá
 — || 3 || yásya mandānó ándhaso mághonam dadhishé śá-
 vah | ayám sá — || 4 || 15 ||

(४४) चतुश्चत्वारिंशं सूक्तम्

(१-२४) चतुर्विंशत्युच्यते सूक्तस्य बार्हस्पत्यः शंयुर्ऋषिः । इन्द्रो देवता । (१-६) प्रथमाविदुच्यते
 स्यानुष्टुप्, (७, ९-२४) सप्तम्या नवम्यादिवोद्गाताः त्रिष्टुप्, (८) अष्टम्याश्च विराट् छन्दांसि ॥

॥१६॥

- यो रयिवो रयिन्तमो यो द्युम्नेर्युन्नवत्तमः ।
 सोमः सुतः स इन्द्र तेऽस्ति स्वधापते मदः ॥१॥
 यः शग्मस्तुविशग्म ते रायो दामा मतीनाम् ।
 सोमः सुतः स इन्द्र तेऽस्ति स्वधापते मदः ॥२॥
 येन वृद्धो न शवसां तुरो न स्वाभिरूतिभिः ।
 सोमः सुतः स इन्द्र तेऽस्ति स्वधापते मदः ॥३॥

44.

Yó rayivo-rayīmtamo yó dyumnaśr dyumnávattīnamah |
 sómah sutáh sá indra té 'sti svadhāpate mādah || 1 || yáh
 śagmās tuviśagma te rāyó dāmā matīnām | sómah sutáh —
 || 2 || yéna vṛiddhó ná śavasā turó ná svābhir ūtibhiḥ | só-
 mah sutáh — || 3 ||

43

Here is that elixir of devotion offered to you, O resplendent Lord, in the exhilaration of which you subdue dark clouds of ignorance for the sake of the servants of the divine order. This is expressed for you O resplendent, please accept and rejoice. 1

Here is this sweet elixir of devotional praises, the exhilarating words of which, when freshly composed and recited as offerings at dawn, or at noon, or at the evening worship you cherish. This is expressed for you, O resplendent, please accept and rejoice. 2

Here is this nectar, in the exhilaration of which you liberate the intellect, firmly concealed within the rocks of ignorance. This is expressed for you, O resplendent, please accept and rejoice. 3

O resplendent Lord, you become magnanimous when you are exhilarated by our offerings of devotional elixir. This is expressed for you, O resplendent, please accept and rejoice. 4

44

O opulent Lord, here is an elixir, abounding in riches and most splendrous in glory. O resplendent Lord, master of all food offerings, this elixir of loving devotion has been effused for your exhilaration. 1

O possessor of felicity, here is an elixir, which is delightful and the bestower of wealth and wisdom on your votaries. O resplendent Lord, master of all food offerings, this elixir of loving devotion has been effused for your exhilaration. 2

Here is this elixir poured out whereby you augment in strength, and, together with your defending vital forces become victorious. O resplendent Lord, master of all food offerings, this elixir of loving devotion has been effused for your exhilaration. 3

त्यमुं वो अप्रहणं गृणीषे शर्वमस्पतिम् ।
 इन्द्रं विश्वासाहं नरं मंहिष्ठं विश्वचर्षणिम् ॥४॥
 यं वर्धयन्तीद्विरः पतिं तुरस्य राधसः ।
 तमिद्वयस्य रोदसी देवी शुष्मं सपर्यतः ॥५॥
 तद् उक्थस्य बर्हणेन्द्रायोपस्तृणीषणि ।
 विपो न यस्योतयो वि यद्रोहन्ति सक्षितः ॥६॥
 अविदुदक्षै मित्रो नवीयान्पानो देवेभ्यो वस्यो अचैत् ।
 सस्रान्त्स्तौलाभिर्धौतरीभिरुष्या पायुरभवत्सखिभ्यः ॥७॥

tyám u vo áprahanam grinīshé sávasas
 pátim | índram visvāsāham nāram mánhishtham visvácār-
 shanīm || 4 || yám vardháyantíd girah pátim turásya rádha-
 sah | tam ín nv ásyā ródasī devī sūshmam saparyatah
 || 5 || 16 ||

tát va ukthásya barhánéndrāyopastrīṇishāni | vípo ná
 yásyotáyo ví yád róhanti sakshítah || 6 || ávidad dáksham
 mitró návíyān papānó devébhyo vásyo acait | sasavān
 staulābbhir dhautárībbhir urushyá pāyúr abhavat sákhibhyah
 || 7 ||

ऋतस्य पथि वेधा अपायि श्रिये मनींसि देवासो अक्रन् ।
 दधानो नाम महो वचोभिर्वपुर्दृशये वेन्यो व्यावः ॥८॥
 शुमत्तमं दक्षं धेह्यस्मे सेधा जनानां पूर्विररातीः ।
 वर्षीयो वयः कृणुहि शचीभिर्धनस्य सातावसाँ अविद्धि ॥९॥
 इन्द्र तुभ्यमिन्मघवन्नभूम वयं द्रात्रे हरिवो मा वि वेनः ।
 नकिरापिर्दृशे मर्त्यत्रा किमद्गं रघ्रचोदनं त्वाहुः ॥१०॥

ritásya pathí vedhá apāyi śriyé mánānsi devāso
 akran | dádhdhāno náma mahó vácobhir vāpur drīśāye venyó
 vy āvah || 8 || dyumáttamam dáksham dhye asmé sédhā
 jánānām pūrvír árātīḥ | vārshīyo váyah kṛiṇuhi śácībhir
 dhánasya sātāv asmāñ aviddhi || 9 || índra túbhyam ín ma-
 ghavann abhūma vayām dātré harivo má ví venah | nákir
 āpī dadṛiṣe martyatrá kím aṅgá radhracódanam tvābuh
 || 10 || 17 ||

For you I glorify that Lord, who never harms any one, who is the Lord of strength, the all-subduing, the leader of ceremonies, the most splendid and the beholder of the universe. 4

The divine heaven and earth adore that vigour of Him which our hymns glorify. He appropriates the wealth of wicked persons. 5

For your seating, resplendent Lord, I shall spread the carpet of eulogy for our protections and aids, which abide in you for all times, and which grow and extend like the songs of a wise singer. 6

Resplendent Lord appreciates him who is skilled in holy works. He is friendly to devotees and while accepting the expression of loving devotion, He bestows excellent wealth upon the devout. He relishes dedication and moving swiftly as if borne by robust impetuous steeds, who protects His faithful devotees through His benevolence. 7

The All-wise abiding by His Eternal Law accepts the elixir of devotional love. The worshippers present it to the Self for His gladdening. May He, the humiliator of His opponents, possessor of a vast firmament, propitiated by our praises, make His beauteous form apparent. 8

May you bestow upon us most brilliant vigour; oppose the numerous adversaries of your worshippers; grant us, for our pious acts, abundant vital food and help us graciously in the enjoyment of wealth. 9

We turn to you, O resplendent Lord, possessor of affluence, the bountiful and Lord of vital forces. Be not unfavourable to us. No other kinsman amongst men, have we to look to; why else do they call you the bestower of wealth? 10

॥१८॥ मा जस्वने वृषभ नो ररीथा मा ते रेवतः सख्ये रिषाम ।
 पूर्वीष्ट इन्द्र निष्पिधो जनेषु जह्यसुष्वीन्प्र वृहापृणतः ॥११॥
 उदभ्राणीव स्तनयन्मियतीन्द्रो राधांस्यश्व्यानि गव्या ।
 त्वमसि प्रदिवः कारुधाया मा त्वादामान आ दभन्मघोनः ॥१२॥
 अध्वर्यो वीर प्र महे सुतानामिन्द्राय भर स ह्यस्य राजा ।
 यः पूर्वाभिरुत नूतनाभिर्गीर्भिर्वावृधे गृणतामृषीणाम् ॥१३॥

mā jāsvane vṛishabha no rarīthā mā te revātaḥ sakhyé
 rishāma | pūrvīṣh ṭa indra niṣṣhídho jāneshu jahy āsush-
 vīn prā vṛihāpṛiṇataḥ || 11 || úd abhrāṇīva śtanāyann iyartīn-
 dro rādhan̄sy āśvyāni gāvya | tvām asi pradīvaḥ kārū-
 dhāyā mā tvādāmāna ā dlabhan maghónaḥ || 12 || ádhvarya
 vira prā mahé sutānām indrāya bhara sá hy āsya rájā |
 yāḥ pūrvyābhir utá nūtanābhir gīrbhīr vāvṛidhé gṛiṇatām
 rīshīṇām || 13 ||

अस्य मदे पुरु वर्षांसि विद्वानिन्द्रो वृत्राप्यप्रती जघान ।
 तमु प्र ह्रीषि मधुमन्तमस्मै सोम वीराय शिप्रिणे पिबध्यै ॥१४॥
 पाता सुतमिन्द्रो अस्तु सोमं हन्ता वृत्रं वज्रेण मन्दसानः ।
 गन्ता यज्ञं परावर्तश्चिदच्छा वसुधीनामविता कारुधायाः ॥१५॥

asyā mādē purú vārpānsi vidvān indro vṛi-
 trāny apratī jaghāna | tām u prā hoshī mādhumantam
 asmai sōman vīrāya śiprīṇe pībadhyai || 14 || pātā sutām
 indro astu sōman hāntā vṛitrām vājreṇa mandasānāḥ |
 gāntā yajñām parāvātaḥ cid āchā vāsuraḥ dvīnām avitā kārū-
 dhāyāḥ || 15 || 18 ||

Give us not, O showerer of benefits, to the wicked. Relying upon your friendship, O Lord of riches, may we remain unharmed. Many are the boons you distribute amongst men; may you demolish those who make no libation, and root out those who present no offerings. 11

As thundering raises the clouds, in a similar way, resplendent Lord showers riches of horses and cattle on His devotees. O Lord, you are the eternal upholder of the worshippers; let not the opulent deceive you by not presenting you homage. 12

Ministrant priests offer homage to the mighty Lord, for He is their king, and has been exalted by the ancient and recent hymns and praises of adoring sages. 13

In the exhilaration of the elixir of devotional love, the all-wise irresistible Lord destroys numerous opposing evils. May you offer the sweet-flavoured beverage of love to the brave Lord, charming as a person with handsome nose and chin. 14

May the resplendent Lord be the drinker of this effused elixir of devotional love, and exhilarated by it, become the destroyer of the devil of ignorance by the bolt of His punitive justice. May He, the patron of artists and lover of sacred lores, come even from afar, to our place of work and worship. 15

॥१६॥ इदं त्यत्पात्रमिन्द्रपानमिन्द्रस्य प्रियममृतमपायि ।
 मत्सद्यथा सौमनसाय देवं व्यस्मद्वेषो युयवद्वयंहः ॥१६॥
 एना मन्दानो जहि शूर शत्रूञ्जामिमजामिं मघवन्नमित्रान् ।
 अभिषेणो अभ्यादेदिशानान्पराच इन्द्र प्र मृणा जही च ॥१७॥
 आसुष्मा णो मघवन्निन्द्र पृत्स्वस्मभ्यं महि वरिवः सुगं कः ।
 अपां तोकस्य तनयस्य जेष इन्द्रं सूरिन्कृणुहि स्मा नो अर्धम् ॥१८॥

idam tyāt pātram indrapānam indrasya priyām amṛitam
 apāyi | mātśad yāthā saumanasāya devām vy āsmād dvé-
 sho yuyavad vy ánhah || 16 || enā mandāno jāhi śūra śā-
 trūñ jānim ājānim maghavañn amitrān | abhishenāñ abhy
 ādēdiśānāñ pārāca indra prā mṛiṇā jāhi ca || 17 || āsú śmā
 ṇo maghavañn indra pṛitsv āsmābhyam māhi vārivaḥ su-
 gām kaḥ | apām tokāsya tanyasya jeshā indra sūrīn kri-
 ṇuhī smā no ardhām || 18 ||

आ त्वा हरयो वृषणो युजाना वृषरथासो वृषरश्मयोऽत्याः ।
 अस्मत्राश्चो वृषणो वज्रवाहो वृष्णे मदाय सुयुजो वहन्तु ॥१९॥
 आ ते वृषन्वृषणो द्रोणमस्थुर्वृतप्रुषो नोर्मयो मदन्तः ।
 इन्द्र प्र तुभ्यं वृषभिः सुतानां वृष्णे भरन्ति वृषभाय सोमम् ॥२०॥
 ॥२०॥ वृषांसि दिवो वृषभः पृथिव्या वृषा सिन्धूनां वृषभः स्तिर्यानाम् ।
 वृष्णे त इन्दुर्वृषभ पीपाय स्वादू रसो मधुपेयो वराय ॥२१॥

ā tvā hārayo vṛiṣhaṇo yujānā
 vṛiṣharathāso vṛiṣharaśmayó 'tyāḥ | asmatráñco vṛiṣhaṇo
 vajravāho vṛiṣhṇe mādāya suyújo vahantu || 19 || ā te vṛi-
 shan vṛiṣhaṇo drōṇam asthur ghṛitaprúsho nórmaýo má-
 dantaḥ | indra prā túbhyam vṛiṣhabhiḥ sutānām vṛiṣhṇe
 bharanti vṛiṣabbháya sómam || 20 || 19 ||

vṛiṣhāsi divó vṛiṣabbhāḥ pṛithivyā vṛiṣhā síndhūnām vṛi-
 shabbhá stíyānām | vṛiṣhṇe ta índur vṛiṣabha pīpāya
 svādú ráso madhupéyo várāya || 21 ||

May this celestial ambrosia, the appropriate beverage of the resplendent Lord, which He loves, be consumed by Him. So that it may inspire the divine forces with favourable feelings towards us, and that He may remove from us our adversaries, and iniquity. 16

Exhilarated by it, O valiant, bounteous Lord please eliminate our unfriendly adversaries, may they be our kinsmen or unrelated. O resplendent Lord, put these hostile forces to flight and destroy them who are menacing to us. 17

O affluent resplendent Lord, may you facilitate to us the acquirement of vast riches in our life struggles and enable us to gain victory. May you make us prosperous with rain, and with sons and grandsons. 18

Let your vigorous vital energies, harnessed of their own will, bring you here and also your chariot with strong reins. This chariot is quick-moving, hastening towards us, youthful, thunder-bearing, well-yoked and bountiful. 19

O mighty resplendent Lord, your vigorous, water-shedding beams of rays like waves of the sea, are harnessed as horses to your cosmic chariot. O showerer of blessings, ever youthful, we offer to you the homage of our loving devotion, expressed by our mental and physical endeavours, just as the herbal juice by two stones. 20

O resplendent Lord, you are the showerer of bliss, the bedewer of earth, the feeder of the rivers, the supplier of the aggregated waters. O fulfiller of all aspirations, you are the most excellent shedder of rain, the sweet elixir, verily, our loving devotion, as if honey-flavoured juice is offered for your acceptance. 21

अयं देवः सहसा जायमान इन्द्रेण युजा पुणिमस्तभायत् ।
 अयं स्वस्य पितुरायुधानीन्दुरमुष्णदशिवस्य मायाः ॥२२॥
 अयमकृणोदुषसः सुपत्नीरयं सूर्ये अदधाड्योतिरन्तः ।
 अयं त्रिधातुं दिवि रोचनेषु त्रितेषु विन्ददमृतं निगूळहम् ॥२३॥
 अयं द्यावापृथिवी विष्कभायदयं रथमयुनक्तसरश्मिम् ।
 अयं गोषु शच्या पक्वमन्तः सोमो दाधार दशयन्मुत्सम् ॥२४॥

ayám deváh sáhasā
 jāyamāna índreṇa yujā paṇīm astabhāyat | ayám svāsya
 pitúr āyudhānīndur amushṇād āśivasya māyāḥ || 22 || ayám
 akṛiṇod ushásah supátnīr ayám sūrye adadhāj jyótir an-
 tāḥ | ayám tridhātu diví rocanéshu tritéshu vindad amṛi-
 tam nígūḷham || 23 || ayám dyāvāpṛithiví ví shkabhāyad
 ayám rátham ayunak saptáraṣmim | ayám góshu śácyā
 pakvám antāḥ sómo dādhāra dāśayantram útsam || 24 || 20 ||

(४५) पञ्चत्वारिंशं सूक्तम्

(१-१३) प्रयस्त्रिंशद्व्यास्य सूक्तस्य बार्हस्पत्यः शंयुर्कृषिः । (१-३०) प्रथमादित्रिंशदष्टाभिन्द्रः,

(३१-३३) एकत्रिंशदित्यस्य च वृषुस्तक्षा देवते । (१-२८, ३०-३२) प्रथमाष्टाविंश-

त्यृषां त्रिंशदित्यस्य च गायत्री, (२९) एकोनत्रिंशता अतिनिवृत्तः,

(३३) त्रयस्त्रिंशताधातुषु छन्दसि ॥

॥२१॥ य आनयत्परावतः सुनीती त्वर्षं यदुम् । इन्द्रः स नो युवा सखा ॥१॥
 अविप्रे चिद्वयो दधदनाशुना चिदर्वता । इन्द्रो जेता हितं धनम् ॥२॥
 महीरस्य प्रणीतयः पूर्वोदत प्रशस्तयः । नास्य क्षीयन्त ऊतयः ॥३॥
 सखायो ब्रह्मवाहसेऽर्चत प्र च गायत । स हि नः प्रमतिर्मही ॥४॥
 त्वमेकस्य वृत्रहन्नविता ह्योरसि । उतेदृशे यथा वयम् ॥५॥

45.

Yá ānayat parāvátah súnīti turvāṣam yádum | índrah sá
 no yúvā sákhā || 1 || avipré cid váyo dādhad anāśúnā cid
 árvatā | índro jētā hitám dhánam || 2 || mahír asya prānī-
 tayah pūrvír utá prāsastayah | nāsya kshīyanta ūtáyah
 || 3 || sákhāyo bráhmavāhasé 'rcata prá ca gāyata | sá hí
 nah prámatis mahí || 4 || tvám ékasya vṛtrahann avitā dvā-
 yor asi | utédriṣe yáthā vayám || 5 || 21 ||

This divine elixir, an associate of Lord resplendent, as soon as, manifested, crushes greedy exploiters. This heavenly nectar baffles the devices and the delusions of the malignant usurpers of wealth and wisdom. 22

This celestial nectar makes the dawns happily wedded to the sun. This nectar places the light within the solar orb; this nectar helps to discover threefold ambrosia hidden in heaven and the three radiant regions. 23

This heavenly ambrosia sustains heaven and earth; this harnesses the seven-rayed chariot of the sun, this nectar develops, of its own accord, the mature and cohesive secretions in the kine. 24

45

May that youthful Lord supreme be our friend, who, by good guidance, brings the spirit of wisdom and hard work together. 1

Resplendent Lord gives sustenance, even to the dull and undevout. He wins with a slow pace the wealth accumulated by dishonest and greedy. 2

Vast are His designs, manifold are His praises, and His protections are never withdrawn. 3

Offer worship and praises, friends, to Him who is worthy to be pleased by prayers; for, verily, He is our great providence. 4

He is eliminator of evil forces and protector of faithful devotees, whether they are one or more than one, common or uncommon, of such as we are. 5

॥२२॥ नयसीदति द्विषः कृणोष्युक्थशंसिनः । नृभिः सुवीरं उच्यसे ॥६॥
 ब्रह्माणं ब्रह्मवाहसं गीर्भिः सखायमृग्मियम् । गां न दोहसे हुवे ॥७॥
 यस्य विश्वानि हस्तयोरुचुर्वसूनि नि द्विता । वीरस्य पृतनाषहः ॥८॥
 वि हृळ्हानि चिदद्रियो जनानां शचीपते । बृह माया अनानत ॥९॥
 तमु त्वा सत्य सोमपा इन्द्र वाजानां पते । अहूमहि श्रवस्यवः ॥१०॥

náyasíd v áti dvíshah kṛiṇóshy ukthasaṁsínah | nṛíbhīḥ
 suvīra ucyase || 6 || brahmāṇam bráhmavāhasam gīrbhīḥ
 sákhāyam ṛigmyam | gām ná doháse huve || 7 || yása vis-
 vāni hástayor ūcúr vásūni ní dvitá | vírasya pṛitanāsháhah
 || 8 || ví dṛiḥhāni cid adrivo jánānām śacīpate | vṛihá māyā
 anānata || 9 || tám u tvā satya somapā índra vājānām pate |
 áhūmahī śravasyávaḥ || 10 || २२ ||

॥२३॥ तमु त्वा यः पुरासिथ यो वा नूनं हिते धने । हव्यः स श्रुधी हवम् ॥११॥
 धीभिरर्वत्रिर्वतो वाजौ इन्द्र श्रवाय्यान् । त्वया जेष्म हिते धनम् ॥१२॥
 अभूत वीर गिर्वणो महौ इन्द्र धने हिते । भरे वितन्तसाय्यः ॥१३॥

tám u tvā yáḥ purásitha yó vā nūnám hité dháne | háv-
 yah sá śrudhī hávam || 11 || dhībhír árvadbhír árvato vā-
 jāni indra śravāyyān | tváyā jeshma hitám dhānam || 12 ||
 ábhūr u vīra girvaṇo mahāni indra dháne hité | bhāre vi-
 tantasāyyah || 13 ||

You remove them far from here who hate us, and make them prosperous who repeat your praises. O bestower of sons, brave and excellent, you are glorified by all men. 6

With hymns I invoke resplendent Lord, our friend, who is supreme preceptor, adept in divine lore, is pleased by devotion, and is worthy of adoration, yielding rewards as a cow yields milk. 7

The sages declare, He is the heroic subduer of evil forces. And He governs all the treasures of both the worlds, spiritual or material or of heaven and earth. 8

He is the executor of punitive justice, and is the Lord of resplendence. He demolishes the formidable castles of evil genius and Himself being invincible, baffles the devices of the wicked. 9

O veracious resplendent Lord, as you are delighted by loving devotion, and provide sustenance, we desirous of nourishment, invoke such as you are. 10

We invoke you as you have been constantly invoked from eternity and even now you are being prayed for wealth and wisdom. May you respond to our invocation. 11

O resplendent Lord, with the aid of your blessings followed by our prayers, may we win over the vital powers of our foes by our vital powers, and conquer abundant food and wealth, so far held by hostile elements. 12

Brave and adorable resplendent Lord, verily, your aid is unsurpassable in life-struggles, and for us, you are the victor of the wealth, yet held by our opponents. 13

या तं कृतिरमित्रहन्मधूजवस्तमासति । तया नो हिनुही रथम् ॥१४॥
 स रथेन रथीतमोऽस्माकैनाभियुग्वना । जेषि जिष्णो हितं धनम् ॥१५॥
 ॥१४॥ य एक इत्तसु दुहि कृष्टीनां विचर्षणिः । पतिर्जज्ञे वृषक्रतुः ॥१६॥
 यो गृणतामिदासिथापिरुती शिवः सखा । स त्वं न इन्द्र मृळय ॥१७॥
 धिष्य वज्रं गभस्त्यो रक्षोहत्याय वज्रिवः । ससहीष्ठा अभि स्पृधः ॥१८॥

yā ta ūtīr amitrahan makshūjavastamā-
 sati | tāyā no hinuhī rātham || 14 || sā rāthena rathītamo
 'smākenābhiyūgvanā | jēshi jishno hitam dhānam || 15 || 23 ||
 yā ēka it tām u shtuhi krishtīnām vīcarshaṇiḥ | pātir
 jajñé vrīshakratuḥ || 16 || yó grīnatām id āsithāpīr ūtī śi-
 vāḥ sākḥā | sā tvām na indra mṛīlaya || 17 || dbishvá váj-
 raṁ gābhastyo rakshohātyāya vajrivaḥ | sāsahīshthā abhi
 sprīdhaḥ || 18 ||

प्रत्नं रयीणां युजं सखायं कीरिचोदनम् । ब्रह्मवाहस्तमं हुवे ॥१९॥
 स हि विश्वानि पार्थिवो एको वसूनि पत्यते । गिर्वणस्तमो अध्रिगुः ॥२०॥
 ॥१९॥ स नो नियुद्धिरा पृणु कामं वाजेभिरश्विभिः । गोमद्भिर्गोपते धृषत् ॥२१॥
 तद्वो गाय सुते सचा पुरुहुताय सत्वने । शं यद्गवे न शाकिने ॥२२॥

pratnām rayīnām yūjaṁ sākḥāyaṁ kīricó-
 danam | brāhmavāhastamam huye || 19 || sā hī vīśvāni
 pāarthivāñ ēko vāsūni pātyate | gīrvanastamo ādhriguh
 || 20 || 24 ||

sā no niyúdbhir ā prīṇa kāmam vājebhir aśvībhiḥ | gó-
 madbhir gopate dhṛishāt || 21 || tād vo gāya sūté sāca pu-
 ruhūtāya sātване | sām yād gāve ná sākīne || 22 ||

O destroyer of evil forces, your driving force has a vigour of exceeding swiftness. May you impel our chariots to speed. 14

O victorious Lord, you are the most skilful of those who drive a chariot. May you win wealth for us, through the efforts of our progressive chariot of vital force. 15

May you glorify that resplendent Lord, who, alone and on His own, supervises, and is the Lord of each and every one—, the showerer of blessings. 16

O resplendent Lord, you have always been the friend of those who sing your glory. You have been providing security and happiness through your protection. May you provide happiness to us. 17

O wielder of the bolt of justice, take the bolt in your hands for the destruction of the cruel and faithless, and utterly overthrow those who defy you. 18

I invoke the eternal Lord, who is the giver of prosperity, friend, the invigorator of His adorers, and who is worthy to be propitiated by sacred hymns. 19

He alone rules over all terrestrial riches. He is irresistible, and is worthy of unique reverence. 20

O Lord of wealth and wisdom, may you come with your harnessed teams to fulfil our wishes and grant us food for nourishment, cows for milk and horses for speed. 21

O priests, may you sing glory of Lord, who is invoked by all and the subduer of adversaries. Do it when you are ready to recite your devotional hymns. This gives delight to Lord just as fresh pastures to cattle. 22

न घा वसुर्नि यमते दानं वाजस्य गोमन्तः । यत्सीमुप श्रवद्गिरः ॥२३॥
 कुवित्सस्य प्र हि ब्रजं गोमन्तं दस्युहा गमत् । शचीभिरप नो वरत् ॥२४॥
 इमा उ त्वा शतक्रतोऽभि प्र णोनुवुर्गिरः । इन्द्र वत्सं न मातरः ॥२५॥

ná ghā

vásur ní yamate dānām vājasya gómataḥ | yát sīm úpa
 śrávad gírah || 23 || kuvítsasya prá hí vrajám gómantaṁ
 dasyuhá gámat | śácībhir ápa no varat || 24 || imá u tvā
 śatakrato 'bhí prá ṇonuvur gírah | índra vatsám ná mātá-
 rah || 25 || 25 ||

१२११ दुणाशं सख्यं तव गौरसि वीर गव्यते । अश्वो अश्वायते भव ॥२६॥
 स मन्दस्वा ह्यन्धसो राधसे तन्वा महे । न स्तोतारं निदे करः ॥२७॥
 इमा उ त्वा सुतेसुते नक्षन्ते गिर्वणो गिरः । वत्सं गावो न धेनवः ॥२८॥
 पुरुतमं पुरुणां स्तोतृणां विवाचि । वाजेभिर्वाजयताम् ॥२९॥
 अस्माकमिन्द्र भूत ते स्तोमो वाहिष्ठो अन्तमः । अस्मान्राये महे हिनु ॥३०॥
 अधि ब्रुवः पणीनां वर्षिष्ठे मूर्धन्नस्थात् । उरुः कक्षो न गाङ्ग्यः ॥३१॥

dūnāśam sakhyām tāva gaúr asi vīra gayyaté | áśvo
 asvāyaté bhava || 26 || sá mandasyā hy ándhaso — || 27 || imá
 u tvā suté-sute nákshante giryano gírah | vatsám gāvo ná
 dhenávaḥ || 28 || purūtāmam purūnām stotrīṇām vívāci | vā-
 jebhir vājayatām || 29 || asmākaṁ indra bhūtu te stóma vā-
 hishtho ántamah | asmān rāyé mahé hinu || 30 || ádhi bri-
 búḥ paṇínām vārshishthe mūrdhānn asthāt | urúḥ kāksho
 ná gāṅgyáh || 31 ||

The resplendent Lord, who is granter of dwelling, does not withhold the reward of food and cattle, or of vital strength and wisdom, when He hears our praises. 23

The Lord, the destroyer of wicked, proceeds to the cattle-crowded folds of the butchers and by His actions opens the gates, and releases the cattle for us. 24

O Lord, performer of various noble deeds, may our praises repeatedly recur to you as parents go to a young child. 25

Your friendship, O brave resplendent Lord, is not easily lost. You give wisdom to him who aspires for wisdom and vitality to him who aspires for vitality. 26

O Lord, may you be delighted with the devotional love offered by devotees for obtaining vast treasures. May you subject not your worshipper to his reviler. 27

O resplendent Lord, glorified by our devotional hymns, our laudations rapidly flow to you as the milch-kine hasten to their calves. 28

May the praises of all worshippers, offered at the place of worship, accompanied by sacred viands, invigorate you, O destroyer of all evil forces. 29

May our more elevating praises reach you, O Lord, and may you inspire us to strive for progress and prosperity. 30

The cosmic architect presides over the high places of the men of commerce and business like the elevated banks of a river, moving towards plains. 31

यस्य वायोरिव द्रवद्भद्रा रातिः सहस्रिणी । सद्यो दानाय मंहते ॥३२॥
 तत्सु नो विश्वे अर्य आ सदा गृणन्ति कारवः ।
 वृषं सहस्रदातमं सुरिं सहस्रसातमम् ॥३३॥

yásya vāyór iva dravád bhadrá rātib
 sahasrīnī | sadyó dānāya mánhate || 32 || tát sú no víšve
 aryá á sádā grīnanti kāravaḥ | bribúm sahasradátamam
 sūrīm sahasrasátamam || 33 || 20 ||

(४६) षट्चत्वारिंशो सूक्तम्

(१-१४) ऋतुर्गार्ग्यास्य सूक्तस्य बार्हस्पत्यः शंयुर्गोपि । इन्द्रो देवता । प्रगायः (विषमर्चा बृहती,
 समर्चा सतो बृहती) छन्दः ॥

॥१७॥ त्वामिद्धि हवामहे साता वाजस्य कारवः ।
 त्वां वृत्रेष्विन्द्र सत्पतिं नरस्त्वां काष्ठास्वर्वतः ॥१॥
 स त्वं नभित्र वज्रहस्त धृष्णुया महः स्तवानो अद्रिवः ।
 गामश्चै रथ्यमिन्द्र सं किर सत्रा वाजं न जिग्युषे ॥२॥
 यः सत्राहा विचर्षणिरिन्द्रं तं हवामहे वयम् ।
 सहस्रमुष्कं तुविंशम् सत्पते भवा समत्सु नो वृधे ॥३॥
 बाधसे जनान्वृषभेवं मन्युना घृषौ मीळ्ह ऋचीषम ।
 अस्माकं बोध्यविता महाधने तनूष्वप्सु सूर्ये ॥४॥

46.

Tvám id dhí hāvāmahe sātā vājasya kāravaḥ | tvām
 vritréshv indra sátpatiṁ nāras tvām káshthāsv árvataḥ
 || 1 || sá tvām naṣ citra vajrahasta dhṛishṇuyá mahá sta-
 vānó adrivaḥ | gām ásvam rathyām indra sám kira satrā
 vājam ná jigyúshe || 2 || yáḥ satrāhá vícarshaṇir indram tám
 hūmahe vayám | sáhasramushka túvinṣiṇṇa sátpate bhāvā
 samátsu no vṛidhé || 3 || bádhasse jánān vṛishabhéva man-
 yúnā ghṛīshau mīlhá ricīshama | asmákam bodhy avitá
 mahādhané tanúshv apsú sūrye || 4 ||

He is prompt as the wind, and giver of liberal donation of thousands (of treasures or cattle). He quickly gives rewards to me soliciting a gift. 32

Therefore, we all, the pious offerers and presenters of praise, always commend that cosmic architect, and the donor of thousands of rewards, and receiver of thousands of laudations. 33

46

O resplendent Lord, we, the poet-sages invoke you to obtain strengthening food. You are the protector of good men. We invoke you from all directions to overcome impediments, in the conflicts of life. 1

O mighty resplendent Lord, wielder of punitive justice, the lord of clouds of evil forces, being glorified by us, bestow on us wisdom and vital force fit to drive your chariot as you grant to everyone aspiring to be victorious. 2

We invoke the resplendent Lord, the destroyer of mighty evil forces and the supervisor of all things. May you, equipped with a thousand powers, grant us blessings for triumph in the struggles. 3

O Lord of the vedic hymns, may you inspire men to enter the battle-field of life, like a fierce bull and protect us from the onslaught of evil forces and enable us to fight battle to win prosperity, water, and sun-light. 4

इन्द्र ज्येष्ठं न आ भरं ओजिष्ठं पपुंरि श्रवः ।
येनेमे चित्र वज्रहस्त रोदसी ओभे सुशिप्र प्राः ॥५॥
॥२८॥ त्वामुग्रमवसे चर्षणीसहं राजन्देवेषु ह्रमहे ।
विश्वा सु नो विधुरा पिबुना वसोऽमित्रान्सुषहान्कृधि ॥६॥
यदिन्द्र नाहुषीष्वाँ ओजो नृम्णं च कृष्टिषु ।
यद्वा पञ्च क्षितीनां द्युम्नमा भर सत्रा विश्वानि पौंस्या ॥७॥
यद्वा तूक्षौ मघवन्दुह्यावा जने यत्पूरौ कच्च वृष्ण्यम् ।
अस्मभ्यं तद्विरीहि सं नृषाह्येऽमित्रान्पूत्सु तूर्वणे ॥८॥

indra jyéshtham na á
bharañ ójishtham pápuri srávaḥ | yénemé citra vajrahasta
ródasi óbhé suṣipra práḥ || 5 || 27 ||

tvām ugrām ávasa carshaṇīsāham rájan devéshu hū-
mahe | víśvā sú no vithurá pibdaná vaso 'mítrān sushá-
hān kṛidhi || 6 || yád indra nāhushīshv āñ ójo nṛimṇām ca
kṛishṭīshu | yád vā páñca kshitinām dyumnām á bhara sa-
trá víśvāni paúnśyā || 7 || yád vā trikshaú maghavan druh-
yāv á jáne yát pūraú kác ca vṛishṇyam | asinábhyam tát
riribi sám nṛisháhye 'mítrān pṛitsú turváñe || 8 ||

इन्द्र त्रिधातु शरणं त्रिवरूथं स्वस्तिमत ।
छुर्दिर्यच्छ मघवद्भ्यश्च महौ च यावया दिद्युमेभ्यः ॥९॥
ये गव्यता मनसा शत्रुमादभुरभिप्रघ्नन्ति धृष्णुया ।
अध स्मा नो मघवन्निन्द्र गिर्वणस्तनूपा अन्तमो भव ॥१०॥
॥२९॥ अध स्मा नो वृधे भवेन्द्र नायमेवा युधि ।
यदन्तरिक्षे पतयन्ति पर्णिनो दिद्यवस्तिग्ममूर्धानः ॥११॥

indra tri-
dhātu śaraṇām trivárūtham svastimát | chardír yacha ma-
ghávadbhyaś ca máhyam ca yāváyā didyúm ebhyaḥ || 9 ||
yé gavyatá mánasā śátrum ādabhúr abhipraghnānti dhṛish-
ṇuyá | ádha smā no maghavan indra girvanas tanūpā án-
tamo bhava || 10 || 28 ||

ádha smā no vridhé bhavéndra nāyám avā yudbī | yád
antárikṣhe patáyanti parṇíno didyávas tigmámúrdhānah
|| 11 ||

O resplendent Lord, possessor of charming chin, wondrous, most invigorating, all powerful and wielder of bolt of justice, nourish us with the same vital power as you do to sustain the terrestrial and celestial worlds. 5

O resplendent Lord, most mighty among Nature's forces, sovereign ruler of men, granter of dwellings, may you make us strong to subdue all our evil tendencies and make us strong to overcome all that is weak in us. 6

O resplendent Lord, provide us for ever with the strength and opulence, worthy of a human being and the splendid fame, that all the five groups of men (best, better, good, worse and worst, the most enlightened to the most wicked) enjoy. May you grant us all manly powers. 7

O bounteous Lord, bestow fully on us the blessing of that beneficent power sought by the wise seekers, brave and kind, so that we are able to destroy our adversaries in battles. 8

O resplendent Lord, may you grant to the affluent and to me a happy and prosperous home, a triple refuge, which is triply strong. Keep your dart afar from them. 9

O Lord of all riches, propitiated by our devotional songs, may you be close to us, as a guardian of our lives, and protect us from adversities and subdue our foes, who attack us with arrogance with an intention of carrying away our cattle. 10

O resplendent Lord, if the enemy hurls sharp and flying arrows at us in the midst of a battle, please come near, strengthen and help us in the fight. 11

यत्र शूरासस्तन्वो वितन्वते प्रिया शर्म पितृणाम् ।
 अर्धं स्मा यच्छ तन्वेऽ तने च छर्दिश्चित्तं यावय ह्येषः ॥१२॥
 यदिन्द्रं सर्गे अर्धेनश्चोदयासे महाधने ।
 असमने अर्धेनि वृजिने पथि श्येनौ इव श्रवस्यतः ॥१३॥
 सिन्धूरिव प्रवणं अर्शुया यतो यदि क्लोशमनु प्वणि ।
 आ ये वयो न वयं नृत्यामिषि गृभीता बाह्वोर्गवि ॥१४॥

yātra śūrāsas tanvò vitanvaté priyá śárma pitrīṇām |
 ádha smā yachha tanvè táne ca chardír acittam yāvāya
 dvéshaḥ || 12 || yád indra sárge árvataṣ codáyāse mahā-
 dhané | asamané ádhvani vṛjine pathí ṣyenāñ iva ṣravas-
 yatáh || 13 || síndhūir iva pravanā āṣuyā yató yádi kló-
 ṣam anu shváni | á yé váyo ná várvritaty āmishi grībhītā
 bāhvōr gāvi || 14 || 20 ||

(४७) सप्तचत्वारिंशः पृक्तम्

(१-३१) एकविंशद्वयस्यास्य सप्तम्य भागद्वान्नो गगं क्रयिः । (१-४) प्रथमादिपञ्चवां सोमः, (६-१९, २१) पष्ठपादि-

चतुर्विंशानामेकविंश्याध्वेन्द्रः, (२०) विंश्याः प्रथमपादस्य देवाः, द्वितीयपादस्य भूमिः, तृतीयपादस्य

बृहस्पतिः, चतुर्थपादस्य वेन्द्रः, (२२-२४) द्वाविंश्यादिचतसृणां सार्धस्य प्रत्येकस्य दातृमनुतिः,

(२६-२८) पञ्चविंश्यादितृचस्य रथः, (२९-३१) एकोनविंश्यादितृचस्य दुन्दुभिः, (३१) एक-

विंश्या उत्तमार्धस्य च इन्द्रो देवताः । (१-१८, २०-२६, २६, २८-३१) प्रथमाष्टपा-

दस्रचां विंश्यादितृचस्य पञ्चविंश्या अष्टाविंश्यादिचतसृणाञ्च त्रिष्टुपः, (१०) एकोन-

विंश्या बृहती, (२३) त्रयोविंश्या अनुष्टुपः, (२४) चतुर्विंश्या गायत्री, (२५)

पञ्चविंश्या द्विपदा त्रिष्टुपः, (२७) सप्तविंश्याश्च जगती छन्दांसि ॥

॥३०॥

स्वादुष्किलायं मधुमौ उतायं तीव्रः किलग्रयं रसवौ उतायम् ।
 उतो न्वस्य पपिवांसमिन्द्रं न कश्चन सहत आह्वेषु ॥१॥
 अयं स्वादुरिह मदिष्ठ आस यस्येन्द्रो वृत्रहर्त्ये ममाद ।
 पुरुणि यथ्यौना शम्बरस्य वि नवति नव च देह्योऽ हन् ॥२॥

47.

Svādúsh kílāyám mādhumāñ utáyám tivráh kílāyám
 rásavāñ utáyám | utó nv āsyā papivāñsam índram ná kās-
 canā sahata āhavéshu || 1 || ayám svādúr ihá mādishṭha
 āsa yāsyéndro vritrahátye mamáda | purūṇi yāṣ cyautná
 śámbarasya ví navatīm náva ca dehyò hán || 2 ||

When brave fathers bear strain and hardships in the battle of life, may you give them the comfort they love, and then continue helping their progeny and keep them far from all sorts of hostilities. 12

When the battle reaches its high pitch, and the fighters march on uneven road and on a toilsome path, O Lord, kindly lead us to victory with a speed with which a falcon pounces on his prey through the difficult path of space. 13

O Lord, for the procurement of cows, enable us to force ahead our horses, neighing loudly with terror through the battle with the speed of rivers rushing down a steep, or that of vultures darting on their bait. 14

47

Savoury, verily, is this, sweet is it, indeed it is effective—and further, it is rich in flavour. No one is able to encounter resplendent self, in the battle when He is pleased with the elixir we offer Him. 1

This sweet and pleasant divine elixir of devotional love, sipped on this occasion has been very exhilarating. By drinking of it the resplendent Lord is highly pleased, and is able to dominate the evil of ignorance. He destroys countless hosts and nine and ninety strongholds of the evil forces. 2

अयं मे पीत उदियति वाचमयं मनीषामुशतीर्मजीगः ।
 अयं षड्वीररिमिमीत धीरो न याभ्यो भुवनं कञ्चनारे ॥३॥
 अयं स यो वरिमाणं पृथिव्या वर्ष्माणं दिवो अकृणोदयं सः ।
 अयं पीयूषं तिसृषु प्रवत्सु सोमो दाधारोर्वन्तरिक्षम् ॥४॥
 अयं विदश्चित्रदृशीकुमर्णः शुक्रसद्मनामुषसामनीके ।
 अयं महान्महता स्कम्भेनोदयामस्तभ्रादृषभो मरुत्वान् ॥५॥

ayam me

pītá úd iyarti vácam ayám manīshám uṣatīm ajīgaḥ | ayám
 sháḥ urvīr aminīta dhīro ná yābhyo bhúvanam kác canáre
 || 3 || ayám sá yó varimāṇam prithivyā varshmánam divó
 ákṛiṇod ayám sah | ayám piyúṣham tistrīṣu pravátsu sómo
 dádhāroṣv āntáriksham || 4 || ayám vidac citradṛśikam ár-
 ṇaḥ śukrásadmanām uśhásam ánike | ayám mahán ma-
 hatá skámghanenód dyám astabhnād vṛishabhó marútvān
 || 5 || ३० ||

॥५॥ धृषतिष्व कलशे सोममिन्द्र वृत्रहा शूर समरे वसूनाम् ।
 माध्यन्दिने सर्वेन आ वृषस्य रयिस्थानो रयिमस्मासु धेहि ॥६॥
 इन्द्र प्र णः पुरएतेव पश्य प्र नो नय प्रतरं वस्यो अच्छ ।
 भवा सुपारो अतिपारयो नो भवा सुनीतिरुत वामनीतिः ॥७॥

dhṛishát piba kalāṣe sómam indra vṛitrahá śūra samaré
 vásūnām | mādhyamdine sávana á vṛishasva rayisthāno ra-
 yīm asmāsu dhēhi. || 6 || indra prá ṇaḥ puraetéva paśya
 prá no naya pratarām vāsyo ácha | bhávā supāró atipā-
 rayó no bhávā súnītir utá vāmānītiḥ || 7 ||

This elixir of devotional love stirs up my voices and awakens my yearning spirit from sleep. The sage measures out the six (lust, anger, greed, attachment, pride and jealousy) weaknesses from which no creature is excluded. 3

It is because of this elixir that the world could expand and the lofty heights of heavens could be sustained. This elixir deposits the ambrosia in its three principal receptacles (plants, water and cows) and sustains the wide mid-space above us. 4

This very same elixir of devotional love finds the wavy sea of brilliant colours in fore-front of the dawns, whose dwelling is in firmament. This mighty elixir sustains the heavens up with a mighty pillar, the sender of rains, the leader of the winds. 5

O resplendent Lord, destroyer of evils, in contests, drink this divine elixir poured forth from our heart and fill yourself full at the mid-day libation. O receptacle of riches, shower prosperity on us. 6

O resplendent Lord, look out for us to be our leader and bring before us infinite wealth. O excellent guardian, bear us through peril and carefully guide and lead us on to the aspired wealth. 7

उरु नो लोकमनु नेषि विद्वान्त्स्वर्ज्योतिरभयं स्वस्ति ।
 ऋष्व्वा त इन्द्र स्थविरस्य ब्राह्म उप स्थेयाम शरणा बृहन्ता ॥८॥
 वरिष्ठे न इन्द्र वन्धुरे धा वहिष्ठयोः शतावन्नश्वयोरा ।
 इषमा वक्षीषां वंषिष्ठा मा नस्तारीन्मघवन्नायो अर्यः ॥९॥
 इन्द्र मूल मर्षी जीवातुमिच्छे चोदय धियमर्यमो न धाराम् ।
 यत्किं चाहं त्वायुरिदं वदामि तज्जुषस्व कृधि मा देववन्तम् ॥१०॥

urūm no lokām

ānu neshi vidvān svārvaj jyótir ābhayaṃ svastī | ṛishvá
 ta indra sthāvīrasya bāhū ūpa stheyāma śaraṇā bṛihāntā
 || 8 || vāriṣṭhe na indra vandhure dhā vāhiṣṭhāvoh satā-
 vann āśvayor ā | īsham ā vakshīṣhām vārshishṭhām mā
 nas tārīn maghavan rāyo aryāḥ || 9 || indra mūlā māhyam
 jīvātum icha codāya dhīyam āyaso nā dhārām | yāt kiṃ
 cāhām tvāyūr idam vādāmi tāj jushasva kridhī mā devā-
 vantam || 10 || ३१ ||

॥१२॥ त्रातरमिन्द्रमवितारमिन्द्र हवेहवे सुहवं शूरमिन्द्रम् ।
 कृयामि शक्रं पुरुहुतमिन्द्र स्वस्ति नो मघवा धात्विन्द्रः ॥११॥
 इन्द्रः सुत्रामा स्वर्वा अयोभिः सुमृत्नीको भवतु विश्ववेदाः ।
 बाधतां द्वेपो अभयं कृणोतु सुवीर्यस्य पतयः स्याम ॥१२॥

trātāram indram avitāram indram hāve-hāve suhavam
 śūram indram | hvāyāni śakrām puruhūtām indram svastī
 no maghāva dhātv indrah || 11 || indrah sutrāmā svāvāñ
 āvobhiḥ sumṛīḷikó bhavatu viśvāvedāḥ | bādhatām dvēśho
 ābhayaṃ kṛiṇotu suvīryasya pātayaḥ syāma || 12 ||

O all wise eternal resplendent Lord, may we recline in your gracefully protecting and mighty arms. May you lead us to your spacious abode of light, security, and bliss. 8

O bounteous Lord of hundreds of riches, give us lift in your spacious chariot drawn by two horses. Bring to us the best among all viands. Let not the wealth of any one else subdue us. 9

O resplendent Lord, make me happy, and be pleased to prolong my life. Bless me with knowledge, sharp as a steel blade. Accept my prayers in whatever words I speak. Be pleased by them and grant me your divine protection. 10

At repeated worships, I invoke the resplendent Lord, the preserver, the rescuer, the brave and the one who is easily propitiated. The Lord is invoked by all. May He, the bounteous Lord, bestow prosperity on us. 11

May the protecting opulent Lord shower eternal happiness on us. May He, the all-wise, destroy the evil forces that obstruct our way and thereby give us rest and safety. And may we be the possessors of excellent posterity. 12

तस्य वयं सुमतां यज्ञियस्यापि भद्रे सांमनसे स्याम ।
 स सुत्रामा स्ववाँ इन्द्रो अस्मे आगच्छिद्वेपः मनुतयुयोतु ॥१३॥
 अव त्वे इन्द्र प्रवतो नोर्मिर्गिरो ब्रह्माणि नियुतो धवन्ते ।
 उरू न राधुः सर्वना पुरुष्यपो गा यज्ञिन्युवसे समिन्दन् ॥१४॥
 क ई स्तवल्कः पूणात्को यजाने यदुग्रमिन्मघवा विश्वहावेत ।
 पादाविव प्रहरन्नन्यमन्यं कृणोति पूर्वमपरं शर्चीभिः ॥१५॥

tāsya

vayāṁ sumataṁ yajñīsyasyāpi bhadre saumanasé syāma | sā
 sutrāṁā svāvāṁ indro asmé ārac cid dvéśhaḥ sanutār yu-
 yotu || 13 || āva tvé indra pravāto nórmiṁr gíro bráhmāṇi
 niyúto dhavante | urí ná rádhah sāvanā purúṇy apó gá
 vajrin yuvase sām indūn || 14 || ká īm stavat káḥ prīṇāt
 kó yajāte yád ugrām īn maghāvā viśvāhávet | pádāv iva
 prahárann anyām-anyāṁ kṛiṇóti pūrvam āparam śācībhiḥ
 || 15 || 32 ||

॥१३॥ शृण्वे वीर उग्रमुग्रं दमायन्नन्यमन्यमतिनेनीयमानः ।
 एधमानद्विभुभयस्य राजा चोष्क्यते विश्व इन्द्रो मनुष्यान् ॥१६॥
 परा पूर्वेषां सख्या वृणक्ति विनर्तुराणो अपरेभिरेति ।
 अनानुभूतीरवधून्यान् पूर्विरिन्द्रः शरदस्तर्तरीति ॥१७॥
 रूपंरूपं प्रतिरूपो बभूव तदस्य रूपं प्रतिचक्षणाय ।
 इन्द्रो मायाभिः पुरुरूपं ईयते युक्ता ह्यस्य हरयः शता दश ॥१८॥

śṛiṇvé vīrá ugrām-ugram damāyānn anyām-anyāṁ ati-
 nenīyāmānaḥ | edhamānadvī ubhāyasya rājā coṣhkūyāte
 viśa indro manushyān || 16 || pārā pūrveshāṁ sakhyā vṛiṇakti
 vitārturāṇo āparebhir eti | ānānubhūtir avadhūnvānāḥ pū-
 vīr indrah śarādas tartarīti || 17 || rūpām-rūpam prātīrūpo
 babhūva tād asya rūpām praticākṣhaṇāya | indro māyābhiḥ
 pururūpa iyate yuktā hy āsya hārayaḥ śatā dāśa || 18 ||

May we continue to enjoy the grace of Him and dwell in His auspicious benevolence. May that helpful and preserver Lord drive from us, even from afar, all those who hate us. 13

O resplendent Lord, our prayers and hymns as well as our expectations haste to you with the speed of torrential waters of a stream, rushing down a slope. O wielder of bolt of justice, you treasure immense wealth, copious libations, milk and the divine elixir around you for distribution. 14

The resplendent Lord is renowned; He humiliates every haughty person and suppresses every arrogant; He is the sovereign of both worlds, and one by one, He favours all His worshippers, whom He calls again and again for encouragement. 15

The resplendent Lord is renowned to humiliate the haughty foe he attends every worshipper turn-by-turn. He is the enemy of the arrogant and is the sovereign ruler of both worlds. He protects men who are faithful to Him. 16

The resplendent Lord does not stick any more to the friendship of those who only in the past have been His devotees; He diverts His favours to the fresh inferiors. Further He shakes off those who neglect His worship, and He abides with them for long long years who serve Him. 17

In every figure of His creation, the resplendent Lord has been the model. This is the only form for us to look on. He moves multiforms by His designs since His motivations, yoked to the universe, are thousands in number. 18

युजानो हरिता रथे भूरि त्वष्टेह रजति ।
 को विश्वाहा द्विषतः पक्ष आसत उतासीनेषु सूरिषु ॥१९॥
 अगव्यूति क्षेत्रमार्गन्म देवा उर्वी सती भूमिरहरणाभूत् ।
 बृहस्पते प्र चिकित्सा गविष्टावित्था सते जरित्र इन्द्र पन्थाम् ॥२०॥
 दिवदिवे सदृशीरन्यमर्धं कृष्णा असेधदप सन्नो जाः ।
 अहन्दासा वृषभो वस्त्रयन्तोदव्रजे वर्चिनं शम्बरं च ॥२१॥
 प्रस्तोक इन्द्र राधसस्त इन्द्र दश कोशयीदश वाजिनोऽदात् ।
 दिवोदासादतिथिग्वस्य राधः शाम्बरं वसु प्रत्यग्रभीष्म ॥२२॥

yujāno haritā rāthe bhūri tvāshṭehā rājati | kó viṣvāhā
 dvishatāḥ páksha āsata utāsīneshu surīṣhu || 19 || agavyūti
 kshétram āganma devā urvī satī bhūmir anhūraṇābhūt |
 bṛhaspate prā cikitsā gāviṣṭāy itthā saté jaritrā indra
 pānthām || 20 || ३३ ||

divé-dive sadṛśīr anyām ārdham kṛṣṇā asedhat āpa
 sādmanō jāḥ | āhan dāśā vṛishabhó vasnayāntodāvraje var-
 cīnam śāmbaram ca || 21 || prastokā in mī rādhasas ta in-
 dra dāṣa kōṣayīr dāṣa vājīno 'dāt | divodāsād atithigvāsya
 rādhaḥ śāmbaram vāsu prāty agrabhīṣhma || 22 ||

दशाश्चान्दश कोशान्दश वस्त्रार्धिभोजना ।
 दशो हिरण्यपिण्डान्दिवोदासादमानिषम् ॥२३॥
 दश रथान्प्रष्टिमतः शतं गा अथर्वभ्यः । अश्वथः पायवेऽदात् ॥२४॥
 महि राधो विश्वजन्य दधानान्भरद्वाजान्त्सार्ज्जयो अभ्ययष्ट ॥२५॥

dāśāśvān

dāṣa kōṣān dāṣa vāstrādhibhojanā | dāṣo hiraṇyapiṇḍān dī-
 vodāsād asānīṣham || 23 || dāṣa rāthān prāshṭimataḥ śatām
 gā ātharvabhyah | aśvathāḥ pāyāve 'dāt || 24 || māhi rādho
 viṣvājanyam dādhanān bharādvājān sārṇjayō abhy āyashta
 || 25 || ३४ ||

With motivations yoked to His chariot, the divine architect shines here in numerous ways. Who else, so governing daily amongst His worshippers, could be their protector against adversaries ? 19

We enter the life-desert, where there is not a single footprint of the missing cattle. This vast earth has become the saviour of murderers as if. May the Lord of vast knowledge direct us who have gone astray, but are in search for the lost cattle. 20

Becoming manifest in his own abode, the sun drives, day by day, the dark glooms for the purpose of clear visibility. This showerer of rain has slain the demons of lightning and clouds on the land of waters. 21

The chief of the ceremony has given to your priest, O resplendent Lord, ten purses of gold and ten transports and we have accepted this gift from the public treasury officer, taken from the spoil snatched by our caretaker from the wicked persons. 22

From the public treasury officer, we have received ten vehicles, ten purses of coins, garments, ample food, and ten lumps of gold. 23

The chief of the Trust has given to the civic guards ten vehicles with extra horses, and to the preceptors a hundred COWS. 24

The learned and wise men honour the recipients of noble gifts and bounties who accept such great wealth for the good of all men. 25

॥३०॥

वनस्पते वीद्वङ्गो हि भूया अस्मत्सखा प्रतरणः सुवीरः ।
 गोभिः सन्नद्धो अस्मि वीलयस्वास्थाना ते जयतु जेत्वानि ॥२६॥
 दिवस्पृथिव्याः पर्योज उद्धृतं वनस्पतिभ्यः पर्यभृतं सहः ।
 अपामोऽज्मानं परि गोभिरावृतमिन्द्रस्य वज्रं हविषा रथं यज ॥२७॥
 इन्द्रस्य वज्रो मरुतामनीकं मित्रस्य गर्भो वरुणस्य नाभिः ।
 सेमां नो हव्यदाति जुषाणो देव रथं प्रति हव्या गृभाय ॥२८॥

vānaspate vīdvāṅgo hī bhūyā asmātsakhā pratāraṇaḥ su-
 vīraḥ | góbbih sāmnaddho asi vilāyasvāsthātā te jayatu
 jétvāni || 26 || divās prithivyāḥ pāry ōja údbhṛitaṁ vānas-
 pātibhyaḥ pāry ābhṛitaṁ sáhaḥ | apāṁ ojmánam pári gó-
 bhir āvṛitaṁ índrasya vājraṁ havishā rāthaṁ yaja || 27 ||
 índrasya vājro marútām ánīkam mitrāsya gārbho vāruṇa-
 sya nābhiḥ | sémāṁ no havyádātim jushāṇó déva ratha
 prāti havyā gṛibhāya || 28 ||

उप आसय पृथिवीमुत यां पुत्र्या ते मनुतां विष्टितं जगत् ।
 स दुन्दुभे सजूरिन्द्रेण देवैर्दृष्टवीयो अप सेध शत्रून् ॥२९॥
 आ क्रन्दय बलमोजो न आ धा नि प्रनिहि दुरिता वार्धमानः ।
 अयं प्रोथ दुन्दुभे दुच्छुना इत इन्द्रस्य मुष्टिरस्मि वीलयस्व ॥३०॥
 आमूरज प्रत्यावर्तयेमाः केतुमदुन्दुभिर्वीवर्दति ।
 समर्थपर्णाश्चरन्ति नो नरोऽस्माकमिन्द्र रथिनो जयन्तु ॥३१॥

ūpa śvāsaya prithivīm utā
 dyām purutrā te manutām vīshthitaṁ jāgat | sā dundubhe
 sajūr índreṇa devaír dūrād dāvīyo āpa sedha śātrūn || 29 ||
 ā krandaya bālam ōjo na ā dhā ní shtānihi duritā bādha-
 mānaḥ | āpa protha dundubhe duchúnā itā índrasya mush-
 tīr asi vilāyasva || 30 || āmūr aja pratyāvartayemāḥ ketumād
 dundubhīr vāvaditi | sām āsvaparnāḥ cāranti no nāro 'smā-
 kam indra rathīno jayantu || 31 || 35 ||

May the chariot made of strong wood be wholesome; may it be our friend; our protector, and manned by brave men. May it show forth its strength, compact with the straps of leather and let its rider be victorious in the battle. 26

Show full respect to the chariot replete with synthesis of basic elements of heaven and earth—the divine extracted essence of the forest wood. It possesses the velocity of waters, and is encompassed with the cow-hide and the thunderbolt. 27

O all pervading Lord of the celestial chariot, your vehicle is as powerful as the bolt of justice of the resplendent Lord. It is the precursor of vital principles, and is as vast as our ocean. It is bright as sunrays. May you accept it offered with prayers and oblation. 28

O war drums, fill with your thumping sound the earth and heaven. Let all things, movable or stationary be aware of it. May you associated with the resplendent Lord and Nature's forces drive all malign elements far from us. 29

May (O drum) you sound loud and animate our vigour and enthusiasm. May you thunder aloud and scare away malignant powers. Please repel, O drum, those who take delight in harming us. You, being the fist of the divines, show your firmness. 30

O resplendent Lord, the drum sounds repeatedly as a signal. May you recover the lost cattle of wisdom and bring it back here. Our leaders mounted, as if, on speedy chariot assemble. Let our car-borne fighting faculties against vice and nescience be triumphant. 31

(४८) अष्टपत्न्याग्निं नृत्तम्

(१-२२) द्वाविंशत्युच्यन्त्यास्य नृत्तस्य ब्राह्मण्यः शंयुक्तेषु । (१-१०) प्रथमादिदशानामग्निः
 (११-१५, २०-२१) एकादश्यादिपञ्चानां विंशत्येकविंश्याश्च मन्त्रः [(१३-१५) त्रयोदश्यादि-
 नृत्तस्य निष्करोत्त वा] । (१६-१७) पौडश्यादिचतसृणां पूषा, (२२) द्वाविंश्याश्च धावाभूमी वा वृश्चिवा
 देवताः । (१-१२) प्रथमादिदशानां प्रगायः [(१. ३. ५, ७) प्रथमाद्विंश्यापञ्चमीनवमीनां बृहती,
 (२. ४. १०. १२) द्वितीयाचतुर्थोदशमीद्वादशीनां सतोबृहती, (६. ८) षष्ठ्यष्टम्योमहासतो-
 बृहती, (७) समस्या महाबृहती, (११) एकादश्याश्च ककुप], (१३. १८) त्रयोदश्याष्टादश्याः
 पूष उष्णिक्, (१४. १९-२०) चतुर्दश्याकोनविंशीविंशीनां बृहती, (१५) पञ्चदश्या अति-
 जगती, (१६) पौडश्याः ककुप, (१७) समदश्याः सतोबृहती, (२१) एकविंश्या
 यवमध्या महाबृहती, (२२) द्वाविंश्याश्चातुष्टुप छन्दांसि ॥

॥१॥

यज्ञायज्ञा वो अम्रये गिरागिरा च दक्षसे ।
 प्रप्र वयममृतं जातवेदसं प्रियं मित्रं न शंसिषम् ॥१॥
 ऊर्जो नपातं स हिनायमस्मयुर्दाशेम हव्यदातये ।
 भुवद्वाजेज्यविता भुवद्बुध उत त्राता तनूनाम् ॥२॥

48.

Yajñā-yajna vo agnāye girā-gira ca dākshase pra-pra
 vayām amṛitaṁ jātavedasaṁ priyām mitrām na śaṁsisīṣam
 || 1 || ūrjō nāpātaṁ sā hināyām asmayūr dāśema havyāda-
 taye | bhūvad vājeshiv avitā bhūvad vridhā utā trātā tanū-
 nām || 2 ||

वृषा ह्यमे अजरो महान्विभास्यर्चिषा ।
 अजस्त्रेण शोचिषा शोशुचच्छुचे सुदीतिभिः सु दीदिहि ॥३॥
 महो देवान्यर्जसि यक्ष्यानुषक्तव कत्योत दंसना ।
 अर्वाचः सीं कृणुह्यमेऽर्वसे रास्व वाजोत वैस्व ॥४॥
 यमापो अद्रयो वना गर्भमृतस्य पिप्रति ।
 सहसा यो मथितो जायते नृभिः पृथिव्या अधि सानवि ॥५॥

vṛśhā hy āgno ajāro mahān vibhāsy arcśhā |
 ājasreṇa śocśhā śośhucac chuce suditibhiḥ sū didihi || 3 ||
 mahó devān yājasi yākshy ānushāk tāva krátvotā daṁsāna
 arvācaḥ sīm kṛiṇuhy agné 'vase rāsva vājotā vaṁsya || 4 ||
 yām āpo ādrayo vānā gārbham rītāsya pīprati | sāhasā yo
 mathitó jāyate nṛibhiḥ pṛithivyā ādhi sánavi || 5 || ॥

At every benevolent work glorify adorable Lord with reiterated eulogies to obtain strength. May we glorify Him, the immortal, the cognizant of all that exists, as our dear friend. 1

He is source of strength and propitious to us. Let us offer our oblations, for He is the conveyor of them. May He be our defender in our life-struggles. May He be our benefactor and the saviour of our lives. 2

O adorable Lord, you shine forth with light. You are showerer of blessings, and never changed by time. May you blazing with unfading lustre shine forth with glorious rays. 3

You, O fire-divine, honour powerful Nature's bounties. Bring them without delay by your wisdom and your wondrous power. Make them turn hither for our salvation. May you present them the sacrificial food and partake of it yourself. 4

You, O fire-divine, are the one whom the waters, the mountains, and the forests nourish, as the embryo of eternal law and whom the worshippers bring to manifest on the highest place of earth by their strength and persistent efforts, as if by churning. 5

॥२॥ आ यः पप्रौ भानुना रोदसी उभे धूमेन धावते दिवि ;
 तिरस्तमो ददश उर्म्यास्वा श्यावास्वरूपो वृषा श्यावा अरूपो वृषा ॥६॥
 बृहद्भिरमे अर्चिभिः शुक्रेण देव शोचिषा ।
 भरद्वाजे समिधानो यविष्य रेवन्नः शुक्र दीदिहि द्युमत्पावक दीदिहि ॥७॥
 विश्वासां गृहपतिर्विशामसि त्वमग्ने मानुषीणाम् ।
 शतं पुभिर्यविष्ठ पाह्यंहसः समेद्धारं शतं हिमाः स्तोतृभ्यो ये च ददति ॥८॥

ā yāḥ paprañ bhānúnā ródasī ubhé dhūména dhavate
 divi | tirás támo dadṛṣa ūrmýāsv ā syāvāsv arushó vṛishā
 syāvā arushó vṛishā || 6 || bṛihádbhir agne arcibhiḥ śukreṇa
 deva socishā | bharádvāje samidhānō yavishṭhya revān naḥ
 śukra dīdihi dyumát pāvaka dīdihi || 7 || víśvāsām gṛihápa-
 tir viśām āsi tvām agne mánushīṇām | śatām pūrbhír ya-
 vishṭha pāhy ānhasaḥ sameddhāraṇ śatām hīmā stotṛi-
 bhyo yé ca dādati || 8 ||

त्वं नश्चित्र ऊत्या वसो राधीसि चोदय ।
 अस्य रायस्त्वमग्ने रथीरसि विदा गाधं तुचे तु नः ॥९॥
 पृषि तोकं तनयं पृत्तिभ्यमर्दधैरप्रयुत्वभिः ।
 अग्ने हेळीसि दैव्या युयोधि नोऽदेवानि ह्वरीसि च ॥१०॥

tvām naḥ citrá ūtyā vāso rádhāñsi
 codaya | asyā rāyās tvām agne rathír asi vidá gādhām
 tucé tú naḥ || 9 || pārshi tokām tánayam partrībhish tvām
 ádabdhair áprayutvabhiḥ | ágne hélāñsi daívyā yuyodhi nó
 'devāni hvārāñsi ca || 10 || 2 ||

O fire-divine, most youthful, you are the one that fills both heaven and earth with pure brilliancy, and mounts with smoke into the sky. Your radiance is beheld in the dark nights, dispersing the gloom. With strength you shine in the darksome nights. Shine with your strength. 6

O divine, ever-young, resplendent Lord, when kindled by the bearers of wisdom, you shine with many radiant attributes and pure radiance. O resplendent purifier, conferring riches upon us, may you shine. 7

O adorable supreme, you are the Lord of our households and the Lord of entire human race. May you, when kindled, protect me, O ever-young fire-divine, with hundred defences against iniquity. May you grant a hundred winters to me as well as to those, who liberally give to the singers of your glory. 8

O wonderful Lord, giver of homes and shelter, encourage us by your protection, and by rewarding riches. You are the conveyer, O adorable Lord, of earthly wealth; may you quickly bestow safety to our children. 9

You protect our sons and grandsons with effective, never failing defences. May you remove far from us celestial wrath and malevolence of faithless men. 10

॥३॥ आ संवायः सवर्दुघां धेनुमजध्वमुप नव्यसा वचः । मृजध्वमनपस्कुराम् ॥११॥
 या शर्धाय मारुताय स्वभानवे श्रवोऽमृत्यु धुक्षत ।
 या मृळीके मरुती तुराणां या सुन्नैरेवयावरी ॥१२॥
 भरद्वाजायाव धुक्षत द्विता । धेनुं च विश्वदोहसमिषं च विश्वभोजसम् ॥१३॥

á sakhāyah sabardúghām dhenúm ajadhvam úpa náv-
 yasā vācah | srijádhvam ānapasphurām || 11 || yā śárdhāya
 marutāya svábhānave srávó 'mrityu dhúkshata | yā mṛiliké
 marútām turánām yā sumnaír evayāvārī || 12 || bharádvā-
 jāyāva dhukshata dvitá | dhenum ca visvádohasam ísham
 ca visvábhojasam || 13 ||

ते व इन्द्रं न सुक्रतुं वरुणमिव मायिनम् ।
 अर्यमणं न मन्द्रं सृप्रभोजसं विष्णुं न स्तुष आदिशे ॥१४॥
 त्वेषं शर्धो न मारुतं तुविष्वण्यनर्वाणं पूषणं सं यथा शता ।
 सं सहस्रा कारिषच्चर्षणिभ्य औ अविर्गुळ्हा वसू कर्त्तुस्वेदा नो वसू कर्त्त ॥१५॥
 आ मा पूषन्नपं द्रव्यं शंसिषं नु ते अपिकर्णं अघृणे । अघा अर्यो अरातयः ॥१६॥

tām va índram na sukrátum vāru-
 nam iva māyīnam | aryamaṇam na mandram sṛiprabhoja-
 sam vishṇum ná stūsha ādiṣe || 14 || tveshām śárdho ná
 marutam tuvishvāny anarvāṇam pūṣhaṇam sam yáthā śatá |
 sam sahásrā kārishac carshaṇībhya au āvīr gūlha vāsū ka-
 rat suvédā no vāsū karat || 15 || á mā pūshann úpa drava
 śānsisham nu te apikarṇa aghṛiṇe | aghá aryó árātayah
 || 16 || ३ ||

Admire O friends, the knowledge-imparting divine speech through your newly composed songs and let the language be freely enriched. 11

You, the divine speech, are the one, that yields nourishment to the powerful self-enlightened band of men. You are the one, that is always anxious to gratify dynamic men. You are the one, that traverses the sky in splendour, shedding delight. 12

May you milk out for the man of knowledge twofold blessings; the divine speech which furnishes the milk of wisdom, to the universe, and the richness of ideas which is food for all. 13

I praise you, O vital elements, for the distribution of wealth; you are achiever of great deeds like the resplendent one, sagacious like a virtuous, adorable as a man of justice, and munificent as one all-pervading. 14

I now, glorify the brilliant vigour of the troops of cloud-bearing winds, who are loud-sounding, irresistible, cherishing, whereby hundred and thousands of treasures are bestowed collectively upon men. May that troop make hidden wealth manifest; may it render the wealth easily accessible to us. 15

Hasten to me, O provider of nourishment; O radiant divine Lord. May you repel all deadly assailing adversaries. I whisper my praises at your close proximity. 16

॥४॥ मा काकम्बीरमुद्धो वनस्पतिमशस्तीरि हि नीनशः ।
 मोत मूगे अहं एवा चन ग्रीवा आदधते वेः ॥१७॥
 दतेरिव तेऽवृकमस्तु सख्यम् । अक्षिद्रस्य दधन्वतः सुपूर्णस्य दधन्वतः ॥१८॥
 पुरो हि मर्त्यैर्मि ममो देवैरुत श्रिया ।
 अभिरुच्यः पृषन्पृतनामु नस्त्वमवा नूनं यथा पुरा ॥१९॥

mā kakambīram úd vṛiho vānaspātim āṣastīr vi hí nī-
 nasah | mótā sūro āha evā canā grīvā ādādhatē vēḥ || 17 ||
 drīter iva te 'vṛikām astu sakhyām | āchidrasya dadhanvā-
 taḥ sūpūrṇasya dadhanvātaḥ || 18 || paró hí márt'yair āsi
 sāmó devaír utá śriyā | abhí khyah- pūshan prītanasu nas
 tvám āvā nūnām yáthā purā || 19 ||

वामी वामस्य धृतयः प्रणीतिरस्तु सूनृता ।
 देवस्य वा मरुतो मर्त्यस्य वेजानस्य प्रयज्यवः ॥२०॥
 सद्यश्चिद्यस्य चर्कृतिः परि द्यां देवो नैति मर्यः ।
 त्वेषं शवो दधिरे नाम यज्ञियं मरुतो वृत्रहं शवो ज्येष्ठं वृत्रहं शवः ॥२१॥
 सकृद् द्यौरजायत सकृद्भूमिरजायत ।
 पृथ्व्या दुग्धं सकृत्पयस्तदुन्यो नानु जायते ॥२२॥

vāmī vāmāsya dhūta-
 yah prāṇītir āstu sūnrītā | devāsya vā maruto márt'yasya
 vejānāsya prayajyavaḥ || 20 || sadyāś cid yāsya carkṛitīḥ
 pári dyām devó naíti sūryah | tveshām śavo dadhire nāma
 yajñīyam marúto vṛitrahām śavo jyēsthām vṛitrahām śa-
 vaḥ || 21 || sakṛíd dha dyaúr ajāyata sakṛíd bhūmīr ajā-
 yata | prīṣnyā dugdhām sakṛít páyas tát anyó nānu jāyate
 || 22 || ॥

O provider of nourishment, may you not let any one uproot the forest trees, with host of crows and other birds on them. May you utterly destroy those who are my revilers. Let not the adversary ensnare me; as a hunter sets snares for birds. 17

May your friendship be unbroken, like a flawless skin forming a surface of curds. 18

O the provider of nourishment, supreme are you above mortals. You are equal in glory to the immortal divines. Therefore O Lord, regard us favourably in battles; defend us now as you have been defending others formerly. 19

O winds divine, impetuous, performer of admirable acts, widely admired, may your excellent, pleasant and truthful sound be our guide to desirable wealth of Nature's bounties and the mortals who admire you. 20

They are the ones whose glory spreads quickly round the heavens, like the light of the divine sun. These thunder-bearing winds possess brilliance and strength that humiliates and destroys the darkness and is adorable and most excellent. 21

Once, indeed, once the heaven was generated; once only once, was the earth formed; once only were the creative elements of heaven and earth milked; no second after this is born thus (in the present creation). 22

(४६.) एकानपञ्चाशं सूक्तम्

(१-१५) पञ्चदशमस्यान्य सूक्तस्य भागद्वान् कविभ्या कविः । विश्वे देवा देवताः । (१-१५) प्रथमादि-
चतुर्दशका त्रिष्टुप् . (१५) पञ्चदशमश्च शकरी छन्दसी ॥

स्तुपे जनं मुञ्चतं नव्यर्मीभिर्गीभिर्मित्रावरुणा मुञ्चयन्ता ।
त आ गमन्तु त इह श्रुवन्तु मुञ्चत्रासो वरुणो मित्रो अग्निः ॥१॥
विशोविश इड्यमध्वरेष्वदसकनुमर्ति युवत्योः ।
दिवः शिशुं महसः सनुमसि यज्ञस्य केतुमरुपं यजध्वे ॥२॥
अरुषस्य दुहितरा विरूपे स्तृभिर्न्या पिपिशे सृगे अन्या ।
मिथस्तुरा विचरन्ती पावके मन्म श्रुतं नक्षत कृच्यमानि ॥३॥

49.

Stushé jānaṃ suvratāṃ nāvyaśībhir gīrbhīr mitrávaruṇā
sumnayāntā | tā ā gamantu tā ihā śruvantu sukshatrāso
varuṇo mitró agnīḥ || 1 || viśo-ṛiṣa īdyam adhvaréshv ádrip-
takratum aratīm yuvatyóḥ | diváḥ śiśuṃ sáhasaḥ sūnūm
agnīm yajñāsya ketúm arushām yájadhyai || 2 || arushásya
duhitārā vírūpe strībhir anyā pipiśe sūro anyā | mithastūrā
vicārantī pāvaké mánma śrutām nakshata ricyámāne || 3 ||

प्र वायुमच्छा बृहती मनीषा बृहद्रथि विश्ववारं रथप्राप्तम् ।
द्युतयामा नियुतः पत्यमानः कविः कविर्मियक्षमि प्रयज्यो ॥४॥
स मे वपुश्छदयदुश्चिनोयौ रथो विरुक्त्मान्मनसा युजानः ।
येन नरा नासत्येष्वध्वे वर्तिर्याधस्तनयाय त्मने च ॥५॥

पर्यजन्यवाता वृषभा पृथिव्याः पुरीषाणि जिन्यतमप्यानि ।
सत्यश्रुतः कवयो यस्य गीर्भिर्जगतः स्यात्तर्जगदा कृणुष्वम् ॥६॥

prá vāyūm áchā bṛihatī manīśā bṛihádrayīm viśvāvāraṃ
rathaprām | dyutádyāmā niyútaḥ pátymānaḥ kavīḥ kavīm
iyakshasi prayajyo || 4 || sá me vápuṣ chadayad aśvīnor yó
rátho virúkmān mánasā yujānāḥ | yéna narā nāsatyeshayá-
dhyai vartir yāthás tánayāya tmāne ca || 5 || 5 ||

párajanyavāta vṛishabhā pṛithivyāḥ pūrīśhāṇi jinvatam
ápyāni | sátyaśrutāḥ kavayo yásya gīrbhīr jágata sthātar
jágad ā kṛiṇudhvam || 6 ||

In these new hymns I express my admiration of the man who is an observant of his duty, and also all glories to the beneficent cosmic forces of light and warmth. May they, the mighty ones, the sun, the ocean and the terrestrial fire come to bless our worship, and listen to our praises. 1

I inspire the worshipper to extol the adorable fire-divine, whose every act is free from arrogance, and who is worthy of adoration on all auspicious occasions of every man. He is the son of young parents (heaven and earth), the child of heaven, the source of strength, and a brilliant red banner of universal cosmic sacrifice. 2

May the two daughters of various forms, of whom one (the moon) glitters with stars, the other is the bright sun, mutually opposed, proceeding diversely, purifying all things, and worthy of our laudation, be pleased by the praise, they hear from us. 3

May our earnest praise proceed to pay tribute to the Lord of vital wind, the possessor of vast riches, loved by all, filler of its chariot and most wealthy. May this most adorable Lord of harnessed horses, promptly show favour to his adorer. 4

May that splendid cosmic chariot of twin-divines, harnessed at mere thought, envelop my soul and body with radiance. O ever-true promoters of sacred works, you grace the home of the leading worshipper with your presence to give strengthening food to us and our children. 5

O cloud-bearing winds, showerers of rain, may you send all available waters from firmament. O sagacious vital principles, listeners of eulogies, sustainers of the world, may you multiply the moveable wealth of your praisers. 6

पार्वीरवी कन्या चित्रायुः सरस्वती वीरपत्नी धियं धात ।
 माभिरच्छिद्रं शरणं सजोषा दुग्धं गृणते शर्म यंमत् ॥७॥
 पृथस्पथः परिपति ध्वस्या कामेन कृतो अभ्यानलृकम् ।
 स नो रासच्छ्रुधश्चन्द्राया धियं धियं सीपथानि प्र पुषा ॥८॥
 प्रथमभाजं यशसं वयोधां मुपाणि देवं मुगभस्तिमृभ्यम् ।
 होता यक्षयजनं पस्त्यानामग्निस्त्वष्टारं सुहवं विभावा ॥९॥

pāvīravī kanyā citráyuh sárasvatī
 vīrúpatnī dhíyaṃ dhāt | gnābhir áchidraṃ śaraṇaṃ sajóshā
 durādhārshaṃ grīnaté śarma yaṃsat || 7 || pathás-pathah pá-
 ripatim vacasyá kámena kṛító abhy ānaḥ arkám | sá no rā-
 sac churúdhaṣ candrágrā dhíyaṃ-dhiyaṃ sīshadhāti prá
 pūshá || 8 || prathamabhājāṃ yaśásam vayodhām supāṇīm
 devām sugābhastim řibhvam | hótā yakshad yajatām pa-
 styānām agnis tváshtāraṃ suhávaṃ vibhávā || 9 ||

भुवनस्य पितरं गीर्भिर्गभी रुद्रं दिवा वर्धया रुद्रमुक्तो ।
 बृहन्तमृचमजरं मुपुन्नमृधग्धुवेम कविनेपितामः ॥१०॥
 ॥७॥ आ युवानः कवयो यज्ञियासो मरुतो गन्तं गृणतो वग्म्याम् ।
 अचित्रं चिदि जिन्यथा बृहन्तं इत्या नक्षन्तो नरो अङ्गिरस्वत् ॥११॥
 प्र वीराय प्र तवसे तुरायाजा यूथेयं पशुगक्षिगन्तम् ।
 स पिस्पृशति तन्वि श्रुतस्य स्तुभिर्न नाकं वचनम्य विपः ॥१२॥

bhúvana-
 sya pitāraṃ gīrbhīr ābhī rudrāṃ dívā vardháyā rudrāṃ
 aktaú | bṛihántam řishvám ajāraṃ sushumnām řidhag ghu-
 vema kavíneshitāsaḥ || 10 || ० ||

á yuvānaḥ kavayo yajñiyāso māruto gantá grīnató va-
 rasyām | acitrāṃ cid dhí jínvathā vṛidhánta itthá náksbanto
 naro aṅgirasvát || 11 || prá vīráya prá tavāsc turáyājā yū-
 théva paśurákshir ástam | sá piस्पृशति tanvi śrutásya strī-
 bhir ná nákaṃ vacanásya vípah || 12 ||

May the purifying, amiable and graceful divine speech, the damsel of brave, lord of heaven, bless our pious rite; may she, together with all dearest associates of Nature's bounties ; be well-pleased, and bestow upon her devotee comfortable home, flawless and impenetrable to wind and rain, and grant him felicity. 7

May the worshipper, inspired by expectation of obtaining rewards, approach with praise the adorable provider of food, the guardian of one and every path. May He grant us weapons provided with penetrating golden arrow-heads. May the provider of nutritions make our intellects effective. 8

May the enkindled fire-divine, glorious, the invoker of Nature's bounties, bring for worship the architect of universe, the first maker of forms, the giver of life-span and liberal donor and acceptor like hands. He is worthy of adoration by householders and easy to be invoked. 9

With these hymns, we exalt the breath-divine by day, the breath-divine by night. Inspired by the poet sages, we invoke Him, the mighty, the blissful, undecaying, endowed with felicity, and the source of prosperity. 10

O ever-youthful, wise and adorable wind-divine, may you please come to your admirer and inspire the leading priests. Please spread through the firmament, like rays of light, and refresh the desert with rain. 11

I admire the valiant, powerful band of clouds, swift-moving ; swift like herdsman who drives his herd to the stall. May this band of clouds be adorned with the symphony of pious worshippers, just as the firmament is studded with the galaxy of stars. 12

यो रजांसि विममे पार्थिवानि त्रिश्चिह्निष्णुर्मनेव वाधितार्य ।
 तस्य ते शर्मभुपदुष्यमाने गया मदेम तस्याऽ नना च ॥१३॥
 तन्नोऽहिर्बुध्न्यो अद्भिरकैस्तत्पर्यन्तम्नस्त्वित्ना चनो धात ।
 तदोपधीभिर्गभि गतिपाचो भगः पुर्गन्धिर्जिन्यतु प्र गये ॥१४॥
 नृ नो गयि रथ्य चर्पणिप्रां पुस्वीं मह क्रतस्य गोपाम् ।
 क्षयं दाताजरं येन जनान्त्स्पृधो अदेवीर्गभि च क्रमाम विशा अदेवीर्भ्यः श्रवाम ॥१५॥

yó rájānsi vimamé
 pārthivāni trīṣ cid víshṇur mánave badhitāya | tāsya te
 śármann upadadyúmāne rāyā madema tanvā tánā ca || 13 ||
 tán nó 'hir budhnyò adbhír. arkāis tát párvatas tát savitā
 cáno dhāt | tát óshadhībhir abhí rātishāco bhágah púramdhir
 jinvatu prá rāyé. || 14 || nú no rayīm rathyām carshaniprām
 puruvíram mahá rītāsyā gopām | ksháyam dātājāram yéna
 jánān sprīdho ádevír abhí ca krámāma víśa ádevír abhy
 āśnāvāma || 15 || १ ||

(५०) पञ्चमं मूलम्

(१-१५) पञ्चमोऽध्यायः सप्तम्यं भागदात्र कर्त्तव्या क्रियाः । विश्वं देवा देवताः । विदुषः छन्दः ॥

॥५॥ हुवे वो देवीमर्दिन्ति नमोभिर्मृलीकाय वरुणं मित्रमग्निम् ।
 अभिक्षदामर्यमर्णं सुश्रेयं त्रातृन्देवान्त्सवितारं भगं च ॥१॥
 सुज्योतिषः सूर्यं दक्षपितृननागास्त्वे सुमहो वीहि देवान् ।
 द्विजन्मानो य ऋतुमापः सत्याः स्वर्वन्तो यजन्ता अमिजिह्वाः ॥२॥

Huvé vo devīm áditim námobhir mṛīlikāya vāruṇam
 mitrām agnīm | abhikshadām aṛyamānaṁ suśevam tratrīn
 devān savitāram bhāgam ca || 1 || sujyótishah sūrya dá-
 kshapitrīn anāgāstvé sumaho víhi devān | dvijánmāno yá
 ritasāpah satyāh svārvanto yajatā agnijihvāh || 2 ||

O all pervading Lord, may we be happy in a home, in riches, in person, and in children, bestowed upon us by you. You measure out all the terrestrial regions in three steps, and guard mankind from the calumny of the forces of darkness. 13

Sweet be the song of mine to the cloud of the midspace, the mountains, the sun, floods, and lightning. Sweet be the plants to Nature's bounties, which accept oblations. May the all-wise, gracious Lord be propitious to us for the acquirement of riches. 14

Grant us, O universal Nature's bounties, riches consisting of vehicles, numerous help-mates, many offsprings, wealth for providing efficiency to our solemn ceremonies, and a lasting home, free from decay, wherewith we may overcome malevolent and unrighteous people and afford support to those to whom the supreme Lord is gracious. 15

50

I invoke with adoration, the Lord who is infinite, virtuous, friendly, guide, judicious, the overcomer of adversaries, worthy of praise, and source of creative genius, and the gracious. I invoke all protective powers also for felicity and happiness. 1

O radiant source of all illuminations, may you render the luminous cosmic powers of divine origin, kind and tender towards us. They are twice-born (once in the space, and secondly on the earth), desirous of worship, observants of truth, possessors of wealth and worthy of honour. Their tongue is like the flames of fire. 2

उत यावापृथिवी क्षत्रमुरु बृहद्रोदसी शरणं सुपुत्रे ।
 महस्करथो वरिवो यथा नोऽस्मे श्रयाय धिषणे अनेहः ॥३॥
 आ नो रुद्रस्य सूनवो नमन्तामया हुतासो वसवोऽधृष्टाः ।
 यदीमर्भे महति वा हितासो वाधे मरुतो अह्नाम देवान् ॥४॥
 मिम्यक्ष येपु रोदसी नु देवी मिपक्ति पुषा अभ्यर्धयज्या ।
 श्रुत्वा हवै मरुतो यद्व याथ भूमा रेजन्ते अध्वनि प्रविक्ते ॥५॥

utá dyā-

vāprithivī kshatrām urú bṛihád rodasī śaraṇām sushunne |
 mahás karatho várivo yáthā no 'smé ksháyāya dhishaṇe
 aneháh || 3 || á no rudrásya sūnávo namantām adyá hūtáso
 vásavó 'dhrishtāḥ | yád īm árbbhe mahatí vā hitáso bādhé
 marúto áhvāma deván || 4 || mīmýáksha yéshu rodasí nú
 deví śishakti pūshá abhyardhayájvā | śrutvá hávam maruto
 yád dha yáthá bhúmā rejante ádhvani právikte || 5 || १ ||

१०.११ अभि त्वं वीरं गिरवणसमचन्द्रं ब्रह्मणा जरितर्नवेन ।
 श्रवदिद्वमुप च स्तवानो रासंहाजौ उप महो गृणानः ॥६॥
 ओमानमापो मानुशीरमृक्तं धातं नोकाय तनयाय शो योः ।
 यूयं हि ष्ठा भिपजो मातृनमा विश्वस्य स्थानुर्जगतो जनित्रीः ॥७॥

abhi tyām vīrām gīrvaṇasam arcéndram bráhmaṇā jari-
 tar návena | śrávad-íd dhávam úpa ca stávāno rásad vá-
 jāñ úpa mahó gṛiṇānáh || 6 || omānam āpo mānushīr āmṛik-
 tam dhāta tokāya tánayāya śām yóḥ | yūyām hí śhthá
 bhishájō mātrītamā vísvasya sthātúr jágato jānitriḥ || 7 ||

May you, O mighty heaven and earth, provide us strength and spacious habitation for our comfort. May you bless us so that immense wealth becomes ours. May you, O beneficent powers, keep sinful tendencies away from us. 3

May the offsprings of cosmic vitality, granters of dwellings, invincible, invoked on this occasion lovingly bend down to lift us up. Hence, we call upon the divine vital principles, so that they become our helpers in difficulty, great or small. 4

They are the ones, with whom the divine powers of heaven and earth are associated and whom the granter of nourishment, the granter of prosperity, honours. When O cloud-bearing winds, on our invocation, you come hither, then on your diverse paths, all beings tremble. 5

O worshipper, may you glorify that supreme resplendent Lord, with a new hymn, who is worthy of adoration. May He, so glorified, hear our invocation. May He, so lauded, bestow upon us abundant nourishment. 6

O waters, friendly to mankind, may you unceasingly provide life-preserving food for the perpetuation of our sons and grandsons. May you grant us security and cast off all evils from us. Verily, you are more than motherly physicians to us, you are the father of the stationary and moveable creation. 7

आ नो देवः सविता त्रायमाणो हिरण्यपाणिर्यजतो जगम्यात् ।
 यो दत्रवाँ उपमो न प्रतीकं व्युर्णुते दाशुषे वार्याणि ॥८॥
 उत त्वं सुतो सहसो नो अद्या देवाँ अस्मिन्नध्वरे ववृत्याः ।
 स्यामहं ते सदुमिद्रानौ तव स्याममेऽवसा सुवीरः ॥९॥
 उत त्या मे हवमा जगम्यातं नामत्या धीभिर्युवमङ्ग विप्रा ।
 अग्निं न महस्तमसोऽमुमुक्तं तूर्वतं नरा दुरितादभीके ॥१०॥
 १०॥ ते नो गयां द्युमतो वाजवतो दातारो भूत नृवतः पुरुक्षोः ।
 दशस्यन्तो दिव्याः पार्थिवामो गोजाता अप्या मृलता च देवाः ॥११॥

no devāḥ savitā trāyamāṇo hiraṇyapāṇir yajato jagamyāt |
 yó dātravāṇi ushāso ná prátikam vyūrṇuté dāśuṣhe vāryāṇi
 || 8 || utá tvām sūno sahaso no adyā devāṇi asmīnn adhvaró
 vavṛityāḥ | syām ahām te sādām id rātau tāva syām agné
 'vasā suvīrah || 9 || utá tyā me hāvam ā jagmyātaṁ nása-
 tyā dhībhīr yuvām āṅgā viprā | átriṁ ná mahás támaso
 'mumuktaṁ túrvatam narā duritād abhíke || 10 || १॥

té no rāyó dyumáto vájavato dātáro bhūta nṛivātaḥ
 purukshóḥ | daśasyānto divyāḥ páarthivāso gójātā ápyā mṛi-
 látā ca devāḥ || 11 ||

ते नो रुद्रः सरस्वती सजोषा मीळहुष्मन्तो विष्णुर्मृलन्तु वायुः ।
 ऋभुक्षा वाजो दैव्यो विधाता पर्जन्यावाता पिप्यतामिषं नः ॥१२॥
 उत स देवः सविता भगो नोऽपां नपादवतु दानु पप्रिः ।
 त्वष्टा देवेभिर्जनिभिः सजोषा यौदैवेभिः पृथिवी समुद्रे ॥१३॥

té no rudráḥ sárasvatī sajóshā mīlhuśh-
 manto víshṇur mṛilantu vāyúḥ | ṛibhukshā vájo daívyo vi-
 dhātā parjányēvātā pipyatām ísham naḥ || 12 || utá syā de-
 vāḥ savitā bhágo no 'pām nápad avatu dánu pápriḥ |
 tvāṣṭa devébbhir jánibhiḥ sajóshā dyaúr devébbhiḥ prithiví
 samudraṇi || 13 ||

May the adorable creator, the preserver, the possessor of golden radiance, come to bless us. He, who is splendid like the first light of the dawn, disperses excellent riches to the offerer of the oblation. 8

And may you, O source of strength, bring back today the divine forces to bless our noble deeds. May I always enjoy your favours. May I, through your protection, O adorable Lord, be blessed with excellent descendants. 9

O wise, ever-true twin-divines, come quickly to my invocation, supported by dedicatory acts. May you extricate us from thick darkness, as you could extricate the three-fold free sage and protect us. May you O leaders, protect us from the danger of life-conflicts. 10

O divine powers, may you bestow on us splendid riches, and brave sons, admired by all. O celestial luminaries and terrestrial vital powers, offsprings of midspace and children of waters, please grant us our wishes and make us happy. 11

May the Lord of cosmic vitality, the vital breath, the divine speech, and the all-pervading wind send to us rains and make us happy. May the divine powers, rich in spiritual, physical, and creative energy, grant us abundant nourishment. 12

And may the divine Lord of creativity, and the Lord of lightning, whilst pouring down gifts be gracious to us; and may the creator of the cosmic forces, along with Nature's bounties, such as the firmament, the earth, and the oceans protect us. 13

उत नोऽहिर्बुध्न्यः शृणोत्वज एकपात्पृथिवी समुद्रः ।
 विश्वे देवा ऋतावृधो हुवानाः स्तुता मन्त्राः कविशस्ता अवन्तु ॥१४॥
 एवा नपातो मम तस्य धीभिर्भरद्वाजा अभ्यर्चन्त्यकै ।
 मा हुतासो वसवोऽधृष्ट विश्वे स्तुतासो भूता यजत्राः ॥१५॥

utá nó 'hir budhnyāḥ śṛṇotv ajá ékapāt
 prithivī samudrah | vīṣve devā ṛitāvṛidho huvānā stutā
 māntrāḥ kavishastā avantu || 14 || evā nāpāto māma tāsya
 dhībhīr bharādvājā abhy ārcanty arkaiḥ | gnā hutāso vā-
 savó 'dhrishṭā vīṣve stutāso bhūtā yajatrāḥ || 15 || 10 ||

(५१) एकपक्षायां सूत्रम्

(१-११) ऋतस्य मापदाय ऋषिः । विश्वे देवा देवताः । (१-१२) प्रथमादि-
 द्वावर्षा भिदुः, (१३-१५) ययोवत्त्वादितृषम्वोष्णिक्, (१६) वोडदयाध्वानुष्टुप् छन्दांसि ॥

११ उदु त्यक्षधुर्महि मित्रयोरौ एति प्रियं वरुणयोरदब्धम् ।
 ऋतस्य शुचि दर्शतमनीकं रुक्मो न दिव उदिता व्यद्यौत् ॥१॥
 वेदु यस्मीणि विदधान्येषां देवानां जन्म सनुतरा च विप्रः ।
 ऋजु भर्तेषु वृजिना च पश्यन्निभि चष्टे सूरौ अर्य एवान् ॥२॥
 स्तुष उ वो मह ऋतस्य गोपानदिति मित्रं वरुणं सुजातान् ।
 अर्यमणं भगमदब्धधीतीनच्छा वोचे सधन्यः पावकान् ॥३॥

51.

Ud u tyāc cākshur māhi mitrāyor ān éti priyām vāru-
 nayor ādabdhām | ṛitāsya śūci darsatāni ānikam rukmó ná
 divá ūdita vy ādyant || 1 || véda yās trīṇi vidāthāny eshām
 devānām jānma sanutār ā ca vípraḥ | ṛijú márteshu vṛijinā
 ca páśyann abhí cashte sūro aryā evān || 2 || stushā u vo
 mahā ṛitāsya gopān āditim mitrām vārunam sujātān | aya-
 mānam bhāgam ādabdhadhītīn āchā voce sadhanyāḥ pāva-
 kām || 3 ||

May the eternal and infinite Lord of universe hear us. May the earth and ocean hear us ; may the universal divine powers, who are exalted by our adoration and invoked and praised by us, protect us. Our mystical prayers are addressed to them and they have been glorified by sages of all times. 14

Thus we, the sons of the race of sagacious devotees, worship you, O Lord, along with your cosmic forces. And to that effect, we perform our sacred rites and chant holy hymns. O adorable powers, you have been showing respect and regard ; you are givers of dwellings and are invincible. May you, along with your associated energies, ever be adored. 15

51

That expansive unobstructive, and dear radiant sun, as if, an eye of the cosmic light and plasma, is moving upward. The pure and lovely face of the holy order shines like golden ornament of heaven in its rising. 1

He, the sage, the sun-divine, knows the three cognizable worlds ; and also the mysterious birth of Nature's bounties, be it near or far. He, the sun divine, is seen, as if, beholding good and evil acts of mortals ; and thenceforth manifests the merits of their intentions. 2

I glorify you, O sun-divine, O protector of mighty eternal law, you are known by your attributive names, like the mother infinite, the Lord of cosmic light and the Lord of plasma, the venerable justice personified, and supreme grace. I celebrate Nature's bounties, whose acts are unimpeded, who are bestowers of wealth, and dispensers of purity. 3

रिशादसः सत्पतीरदब्धान्महो राज्ञः सुवसनस्य दानृन् ।
 युनः सुक्षत्रान्क्षयतो दिवो नृनादित्यान्याम्यदिति दुवोयु ॥४॥
 द्यौर्दृप्तिः पृथिवि मातरध्रुगमे भ्रातर्वसवो मृळता नः ।
 विश्व आदित्या अदिते सजोषा अस्मभ्यं शर्म बहुलं वि यन्त ॥५॥
 ॥१६॥ मा नो वृकाय वृक्ये समस्मा अघायते रीरधता यजत्राः ।
 यूयं हि एा रथ्यो नस्तनूना यूयं दक्षस्य वचंसो बभूव ॥६॥

riśādasah sātpatīr ādabdhān mahó rājñāḥ suva-
 sanāsya datrīm | yūnāḥ suksatrān ksháyato divó nṛīn ādi-
 tyān yamy āditim duvoyú || 4 || dyaush pítāḥ prīthivi mā-
 tar ādhrug āgne bhrātar vasavo mṛilātā naḥ | víśva ādityā
 adite sajóshā asmābhyam śarma bahulām ví yanta || 5 || ॥१॥
 mā no vṛikāya vṛikyè samasmā aghāyaté rīradhatā ya-
 jatrāḥ | yūyām hí shthá rathyò nas tanūnām yūyām dá-
 kshasya vácaso babhūvá || 6 ||

मा व एनो अन्यकृतं भुजेम मा तत्कर्म वसवो यच्चयध्वे ।
 विश्वस्य हि क्षयथ विश्वदेवाः स्वयं रिपुस्तन्वं रीरिषीष्ट ॥७॥
 नम इदुग्रं नम आ विवासे नमो दाधार पृथिवीमुत द्याम् ।
 नमो देवेभ्यो नम ईश एषां कृतं चिदेनो नमसा विवासे ॥८॥
 ऋतस्य वो रथ्यः पूतदक्षानृतस्य पस्त्यसदो अदब्धान् ।
 तौ आ नमोभिरुचक्षसो नृन्विश्वान्व आ नमे महो यजत्राः ॥९॥

mā va éno anyákṛitam bhu-
 jema mā tát karma vasavo yác cáyadhve | víśvasya hí
 ksháyatha víśvadevāḥ svayām ripús tanvām rīrishīṣṭa || 7 ||
 náma íd ugrām náma ā vivāse námo dādhāra prīthivīm
 utá dyām | námo devébhyo náma īṣa eshām kṛitām cid
 éno námasā vivāse || 8 || rītásya vo rathyāḥ pūtádakshān
 rītásya pastyasádo ādabdhān | táñ ā námobhir urucákshaso
 nṛīn víśvān va ā name mahó yajatrāḥ || 9 ||

O divinities, the suns-divine, the offsprings of mother-infinity, the scatterers of the malevolent, the defender of virtuous, the irresistible, the mighty, the donors of good dwellings, ever-young, very powerful over wide dominions, and leaders of heaven, I seek your refuge with adoration. 4

O father heaven, the infallible mother earth, the brother fire, and you, O giver of life-breath, may you all grant us happiness. O mother infinite and sons of mother infinity, may you, with one mind, bestow upon us your manifold protection. 5

Subject us not, O adorable bounties, to evil creatures, wolf-like, or like a robber, nor to any one designing us harm. Verily, you are the one who guide us aright and you are the rulers of our vigour and speech. 6

Let us not suffer for the sin of others, nor do that which, O regions-divine, you prohibit. O universal cosmic powers, controllers of the universe, may the one, who hurts us, be the victim of his own designs. 7

Reverence be to the mighty ; reverence I adopt. Reverence sustains earth and heaven; reverence to Nature's bounties; reverence overwhelms them. I offer penance in the form of reverence for sins, which may have been committed by me. 8

O adorable Nature's bounties, I venerate you with reverential salutations. You are mighty, the regulators of cosmic sacrifice, pure in your spirit, infallible, dwellers in the chamber of cosmic worship, unsubdued, far-seeing and leaders of cosmic order. 9

ते हि श्रेष्ठवर्चसस्त उ नस्तिरो विश्वानि दुरिता नयन्ति ।
सुक्षत्रासो वरुणो मित्रो अमित्रैरुतधीतयो वक्मराजसत्याः ॥१०॥

॥११॥ ते न इन्द्रः पृथिवी क्षाम वर्धन्पूषा भगो अदितिः पञ्च जनाः ।
सुशर्माणिः स्वर्वसः सुनीथा भवन्तु नः सुत्रात्रासः सुगोपाः ॥११॥
नू सन्मानं दिव्यं नंशि देवा भारद्वाजः सुमतिं याति होता ।
आसानेभिर्यजमानो मियेधैर्देवानां जन्म वसूयुर्ववन्द ॥१२॥

té hí śrēshṭha-

varcasas tā u nas tiró víśvāni duritā náyanti | sukshatrāso
várūṇo mitró agnir ṛitádhitayo vakmarájasatyāḥ || 10 || 12 ||

té na índraḥ pṛithiví kshama vardhan pūshā bhāgo

áditih páñca jánāḥ | suśarmāṇaḥ svávasaḥ sunīthā bhāvantu
naḥ sutrātrāsaḥ sugopāḥ || 11 || nū sadmānam divyām nānṣi
devā bhāradvājaḥ sumatīm yāti hótā | āsānébhir yájamāno
miyédhair devānām jānma vasūyúr vavanda || 12 ||

अप त्वं वृजिनं रिपुं स्तेनमग्ने दुराध्यम् ।
दुविष्टमस्य सत्पते कृधी सुगम् ॥१३॥
ग्रावाणः सोम नो हि कंसखित्वनायवावशुः ।
जह्री न्यःत्रिणौ पणि वृको हि षः ॥१४॥
यूयं हि स्था सुदानव इन्द्रज्येष्ठा अभिद्यवः ।
कर्ता नो अध्वन्ना सुगं गोपा अमा ॥१५॥
अपि पन्थामगन्महि स्वस्तिगामनेहसम् ।
येन विश्वाः परि द्विषो वृणक्ति विन्दते वसु ॥१६॥

āpa tyām

vṛijinām ripūm stenām agne durādhyām | davishtām asya
satpate kṛidhī sugām || 13 || grāvāṇaḥ soma no hí kaṁ sa-
khitvanāya vāvaśūḥ | jahī ny àtrīṇam paṇīm vṛiko hí shāḥ
|| 14 || yūyām hí shṭhā sudānava índrajeshtā abhīdyavaḥ |
kārtā no ádhvann ā sugām gopā amā || 15 || āpi pānthām
aganmahi svastigām auehāsam | yéna víśvāḥ pári dvīsho
vṛiṇākti vindáte vāsu || 16 || 13 ||

For, these are they who excell in splendour. They guide us safely through all our troubles. They are friendly, shining, adorable, mighty rulers, true-minded and faithful to those who are intensely dedicated to your service. 10

May they, the earth, the mother infinite, the sun, the gracious, the provider of food and the five-fold people increase our habitable land. May they, giving good help, good refuge, and good guidance, be our good deliverers and good preservers. 11

O divine powers, may the bearer of wisdom, the invoker, quickly obtain divine shelter as he solicits your goodwill. He is the promoter of sacred works, and along with his pious associates, seeks wisdom and pays tributes to Nature's bounties. 12

O fire-divine, may you drive far far away the wicked, foe and felonious, malignant enemy. O protector of virtuous, may you make our path easy. 13

O blissful Lord, our two faculties, emotional and physical, like two grinding stones, are anxious for your love. May you destroy the voracious instinct of greed, for verily, it is a wolf. 14

O Nature's bounties, resplendent Lord being your chief, you are most munificent and illustrious. May you give us good paths for travel and guard well at home. 15

We have travelled along a road that leads to peace and prosperity and is free from evil. This is the road whereon a man escapes all hurdles and attains riches. 16

(५२) द्विपञ्चाशं सूक्तम्

(१-१७) सप्तदशर्चस्यास्य सूक्तस्य भारद्वाज ऋषिः । विश्वे देवा देवताः । (१-१, १३,

१५-१७) अयमादितृवदयस्य अयोदश्या ऋचः पञ्चदश्यादितृवस्य च त्रिष्टुप्, (७-१२)

सप्तम्यादितृवदयस्य गायत्री, (१४) यतुर्दश्याश्च जगती छन्दसि ॥

॥१४॥ न तद्दिवा न पृथिव्यानु मन्ये न यज्ञेन नोत शमीभिराभिः ।
 उज्जन्तु तं सुभ्वः पर्वतासो नि हीयतामतिर्याजस्य यष्टा ॥१॥
 अति वा यो मरुतो मन्यते नो ब्रह्म वा यः क्रियमाणं निनिंत्सात् ।
 तपूषि तस्मै वृजिनानि सन्तु ब्रह्मद्विषमभि तं शोचतु द्यौः ॥२॥

52.

Ná tád divá ná prithivyānu manye ná yajñēna nótá
 śāmibhir ābhīḥ | ubjāntu tām subhvāḥ párvatāso ní hiya-
 tām atiyājāsya yashtā || 1 || áti vā yó maruto mányate no
 bráhma vā yāḥ kriyāmāṇam nínitsāt | tápūnshi tāsmai vṛi-
 jināni santu brahmadvīṣam abhī tām śocatu dyaúḥ || 2 ||

किमङ्ग त्वा ब्रह्मणः सोम गोपां किमङ्ग त्वाहुरभिःशस्तिपां नः ।
 किमङ्ग नः पश्यसि निद्यमानान्ब्रह्मद्विषे तपूषि हेतिमस्य ॥३॥
 अवंतु मामुषसो जायमाना अवंतु मा सिन्धवः पिन्वमानाः ।
 अवंतु मा पर्वतासो ध्रुवासोऽवंतु मा पितरो देवहूतौ ॥४॥
 विश्वदानि सुमनसः स्याम पश्येम नु सूर्यमुच्चरन्तम् ।
 तथा करदसुपतिर्वसूनां देवाँ ओहानोऽवसागमिष्ठः ॥५॥

kím āṅgá tvā bráhmanāḥ soma gopām kím āṅgá tvāhur
 abhiṣastipām naḥ | kím āṅgá naḥ paśyasi nidyāmānān
 brahmadvīṣhe tápūṣim hetīm asya || 3 || ávantu mām ushāso
 jāyānānā ávantu mā síndhavaḥ pínvamānāḥ | ávantu mā
 párvatāso dhruvāsó 'vantu mā pitāro devābhūtau || 4 || viṣ-
 vadānīm sumānasah syāma páśyema nú sūryam uccāran-
 tam | tātāḥ karad vāsūpatir vāsūnām devāñ óhānó 'vasā-
 gamiṣṭhah || 5 || 14 ||

I do not regard the force on the earth or the power in heaven, as comparable to the sanctity of sacrifice and sacred rites. Let, then, the mighty mountains crush him down. Let the worship of a boastful worshipper be made humble. 1

O vital principles, may the sun in heaven scorch that man and may agonies of burning be inflicted on that faithless who thinks himself superior to us, and who seeks to depreciate the worship, that we offer. 2

Why then, do they, O blissful Lord, call you the protector of god-loving people ? And our defender against calumny ? Why do you let us be humiliated ? May you cast your bolt of justice at him who denies devotion. 3

May the dawns, as they spring to life, preserve me ; and may the rivers, as they swell preserve me, may the first-set mountains preserve me ; may the progenitors, when I call on divine powers, preserve me. 4

May we, at all seasons be possessed of healthy minds; and may we behold the sun, when he arises. May the affluent Lord of riches, observant, conveyer of our oblations to Nature's bounties, make us worthy of these rewards. 5

॥१५॥

इन्द्रो नेदिष्ठमवसागमिष्ठः सरस्वती सिन्धुभिः पिन्वमाना ।

पर्जन्यो न ओषधीभिर्मयोभुरग्निः सुहांसः सुहवः पिनेव ॥६॥

विश्वे देवासु आ गत शृणुता म इमं हवम् । एदं बर्हिनि पीदत ॥७॥

यो यो देवा घृतक्षुना हव्येन प्रतिभूषति । तं विश्व उप गच्छथ ॥८॥

उप नः सुनवो गिरः शृण्वन्त्वमृतस्य ये । सुमूलीका भवन्तु नः ॥९॥

विश्वे देवा ऋतावृध ऋतुभिर्हवनश्रुतः । जुषन्तां युज्यं पयः ॥१०॥

indro nédishṭham ávasāgamishṭhaḥ sárasvatī síndhubhiḥ
 pínvamānā | parjānyo na óshadhībhir mayobhúr agnīḥ su-
 śānsaḥ suhávaḥ pitéva || 6 || víṣve devāsa ā gata śṛinutā
 ma imám hávam | édām barhír ní shīdata || 7 || yó vo devā
 ghṛitāśnunā havyéna pratibhūshati | tām víṣva úpa gachatha
 || 8 || úpa naḥ sūnávo gírah śṛiṇvāntv amṛítasya yé | sumṛi-
 líká bhavantu naḥ || 9 || víṣve devā ṛitāvṛídha ṛitúbhir ha-
 yanasṛútaḥ | jushántām yújyam páyah || 10 || १०

॥११॥ स्तोत्रमिन्द्रो मरुद्गणस्त्वष्टमान्मित्रो अर्यमा । इमा हव्या जुषन्त नः ॥११॥

इमं नो अग्ने अध्वर होतर्वयुनशो यज । चिकित्वान्दैव्यं जनम् ॥१२॥

विश्वे देवाः शृणुतेमं हव मे ये क्षन्तरिक्षे य उप यविष्ठ ।

ये अमिजिह्वा उत वा यजत्रा आसयास्मिन्बर्हिषि मादयध्वम् ॥१३॥

विश्वे देवा मम शृण्वन्तु यज्ञिया उभे रोदसी अपां नपां च मन्म ।

मा वो वचांसि परिचक्ष्याणि वोचं सुप्तेष्विन्द्रो अन्तमा मदेम ॥१४॥

stotrāni indro marúdganaś tváshtṛimān mitró aryamā |
 imā havyā jushanta naḥ || 11 || imám no agne adbhvarám
 hótar vayunaśó yaja | cikitrān daívyam jánam || 12 || víṣve
 devāḥ śṛinutéamám hávam me yé antárikṣhe yá úpa dyávi
 shṭhá | yé agnijiḥvá utá vā yājatrā āsādyāsmín barhiṣhi
 mādayadhvam || 13 || víṣve devā māmā śṛiṇvantu yajñīyā
 ubhé ródasi apām nápāc ca mánma | mā vo vácānsi parī-
 cākshyāni vocam sumuśhv id vo ántamā madema || 14 ||

May the sun be most prompt to favour us for our protection. May the river with its tributary, and may the clouds with herbs and vegetation be givers of happiness to us and may we invoke the fire-divine with earnestness to be like a father to us. 6

Come, O universal divine powers, hear my invocation ; and be seated in our hearts, as if, on sacred grass. 7

O divines, may you, one and all, come to him who approaches you with butter-dripped oblations, i.e. loving devotions. 8

May all sons of the immortal hear our words and be the source of happiness to us. 9

May all divine powers of universe, the augmenters of eternal law, listening to praises, chanted at due seasons, accept our appropriate homage, which is sacred as milk. 10

May the resplendent Lord, along with vital elements, the divine architect and provider of law and order, accept our praises and these offerings. 11

O fire-divine, the invoker, cognizant of the divine assembly, may you offer, as ordained by rules, our dedicated services. 12

O divine powers, hear my invocation, whether you inhabit the mid-region or the celestial. You receive oblations conveyed by the flame of fire-divine. May you, seated in our hearts, rejoice. 13

May all the divine powers, and both heaven and earth and the fire-divine, the grandson of water, hear our songs; may we not utter such words as you may disregard. Let us, closely allied with you, rejoice in bliss. 14

ये के च ज्मा महिनो अहिमाया दिवो जज्ञिरे अपां सधस्थे ।
 ते अस्मभ्यमिषये विश्वमायुः क्षप उक्ता वरिवस्यन्तु देवाः ॥१५॥
 अग्नीपर्जन्याववतं धियं मेऽस्मिन्हवे सुहवा सुष्टुतिं नः ।
 इळामन्यो जनयद्रभमन्यः प्रजावतीरिष आ धत्तमस्मे ॥१६॥
 स्तोत्रे बर्हिषि समिधाने अग्नौ सूक्तेन महा नमसा विवासे ।
 अस्मिन्नो अय विदधे यजत्रा विश्वे देवा हविषि मादयध्वम् ॥१७॥

ye ké ca jmá mahino áhimāyā divó jajñiré apām sadbā-
 sthe | tó asmābhyam ishāye vīśvam āyuh kshāpa usrá va-
 rivasiantu devāḥ || 15 || āgnīparjanyaṽv āvatam dhiyam me
 'smín hāve suhavā sushtutīm nah | ṣān anyó janāyad gār-
 bham anyāḥ prajāvatīr iṣha ā dhattam asmé || 16 || stōtré
 barhīshi samidhāné agnau sūkténa mahā nāmasā vivāse |
 asmín no adyā vidátthe yajatrā vīśve devā havīshi māda-
 yadhvam || 17 || 16 ||

(५१) विषयार्थं सूक्तम्

(१-१०) वराचम्प्याम् सूक्तम् बर्हिष्यो अग्नौ हविः । दूता देवता । (१-७, २-१०) प्रजावि-
 सतयां नवमीदशान्योश्च गावर्हि, (८) अहम्याध्वानुष इन्द्रसी ॥

॥१॥ वृषसु त्वा पथस्यते रथं न वार्जसातये । धिये पूषन्नयुजमहि ॥१॥
 अभि नो नर्यं वसु वीरं प्रयतदक्षिणम् । वामं गृहपतिं नय ॥२॥

58.

Vayám u tvā pathas pate rátham ná vájasaātaya | dhiyē
 pūshann ayujmahi || 1 || abhē no nāryam vāsu virām prāya-
 tadakṣhiṇam | vāmām grīhapatiṁ naya || 2 ||

May those mighty, with the mystic powers, born on earth or in heaven, or in the waters of interspace, condescend to grant us life of full duration for our prosperity. May Nature's bounties kindly bless us nights and mornings. 15

May the fire-divine and clouds be swift to hear my laudations and prayers. One of you generates good, the other posterity. May you, therefore, grant us food productive of descendants. 16

When the sacred grass is strewn, the fire enkindled, with hymns and with profound veneration, then O adorable divine powers, take joy in the offerings presented to you in this ceremonial congregation. 17

O nourisher, Lord of the path, we engage and bind you to our hymns, like a chariot yoked for bringing food. 1

May you kindly conduct us to a gracious householder, friendly to men, liberal in wealth, and giver of profuse donations. 2

- अदित्सन्तं चिदाघृणे पूषन्दानाय चोदय । पणेभिर्द्वि म्रदा मनः ॥३॥
 वि पथो वाजसातये चिनुहि वि मृधो जहि । सार्धन्तामुग्र नो धियः ॥४॥
 परि तृन्धि पणीनामारया हृदया कवे । अथेमस्मभ्यं रन्धय ॥५॥
 ११८४ वि पूषन्मारया तुद पणेरिच्छ हृदि प्रियम् । अथेमस्मभ्यं रन्धय ॥६॥
 आ रिख किकिरा कृणु पणीनां हृदया कवे । अथेमस्मभ्यं रन्धय ॥७॥

āditsantaṃ cid
 āghṛiṇe pūshan dānāya codaya | paṇeṣ cid vi mradā mā-
 naḥ || 3 || vi patho vājasātaye cinuhi vi mṛidho jahi | sā-
 dhantām ugra no dhīyaḥ || 4 || pāri trindhi paṇinām ārayā
 hṛdayā kave | āthem asinābhyaṃ randhaya || 5 || ११ ||

vi pūshann āraya tuda paṇér icha hṛidī priyām | āthem
 — || 6 || ā rikha kikirā kṛiṇu paṇinām hṛdayā kave | āthem
 — || 7 ||

यां पूषन्ब्रह्मचोदनीमारां विभर्ष्याघृणे ।
 तया समस्य हृदयमा रिख किकिरा कृणु ॥८॥
 या ते अष्टा गोओपशार्धणे पशुसार्धनी । तस्यास्ते सुज्ञमीमहे ॥९॥
 उत नो गोषणि धियमश्वां वाजसामुत । नृवत्कृणुहि वीतये ॥१०॥

yām pūshan brahmacódanīm āraṃ bibharsy
 āghṛiṇe | tātā samasya hṛdayam ā rikha kikirā kṛiṇu || 8 ||
 yā te āshtrā góopasāghṛiṇe paśusārdhanī | tāsyaś te sujñām
 īmāhe || 9 || utā no goshaṇīm dhīyam aśvasām vājasām utā |
 nrivāt kṛiṇubi vītāye || 10 || ११ ||

O resplendent nourisher, urge even the niggard to give us liberally, and make the heart of the miser to grow soft. 3

O powerful nourisher, make the roads comfortable for the passage of provisions; drive away all hurdles and obstructions, so that our holy works may be accomplished. 4

O wise nourisher, penetrate with an awl the hearts of the avaricious churls and so render them complacent towards us. 5

Pierce with a goad, O nourisher, the heart of the avaricious; generate generosity in his heart, and so render him complacent towards us. 6

O wise nourisher, tear up and rend in pieces the hearts of avaricious churls, and so render them complacent towards us. 7

Resplendent nourisher, with that godly-blessed plough-share which you carry, tear up the heart of every miser and render it soft. 8

Resplendent nourisher, we ask of you the details of that goad that guides the cows and directs cattle. 9

Give us that pious wisdom which is productive of cows, of horses, of food and of dependents for our delight and use. 10

(५४) ऋष्यशासं मृतम्

(१-१०) दशधन्याम्य मृतम्य वाहेम्यन्यो भग्नात् कृषिः । पूषा देवता । गापयी छन्दः ॥

॥१०॥ सं पूषन्विदुषा नय यो अञ्जसानुशासति । य एवेदमिति ब्रवत् ॥१॥
ससु पूष्णा गमेमहि यो गृहौ अभिशासति । इम एवेति च ब्रवत् ॥२॥
पूष्णश्चक्रं न रिष्यति न कोशोऽव पद्यते । नो अस्य व्यथते पविः ॥३॥

54.

Sām pūshan vidúshā naya yó āñjasānuśāsati | yá evé-
dām iti brávat : 1 sām a pushná gamemahi yó grīhān
abhiśāsati | imā evéti ca brávat || 2 || pushnāś cakrām ná
rishyati ná kóśo 'va padyate | nó asya vyathate pavī || 3 ||

यो असौ हविषाविधुन्न तं पूषापि मृष्यते । प्रथमो विन्दते वसु ॥४॥
पूषा गा अन्वेतु नः पूषा रक्षत्वर्वतः । पूषा वाजं सनोतु नः ॥५॥
॥२०॥ पूषन्ननु प्र गा इहि यजमानस्य सुन्वतः । अस्माकं स्तुवतामुत ॥६॥
मार्किर्नेशन्माकीं रिषन्माकीं सं शारि केवटे । अथारिष्टाभिरा गहि ॥७॥
भृष्वन्तै पूषणं वयमिर्यमनष्टवेदसम् । ईशानं राय ईमहे ॥८॥
पूषन्तव व्रते वयं न रिष्येम कदा चन । स्तोतारस्त इह स्मसि ॥९॥
परि पूषा परस्तादस्तै दधातु दक्षिणम् । पुनर्नो नष्टमार्जतु ॥१०॥

yó asmai havíshāvidhan ná tám pūshāpi mṛishyate | pra-
thamó vindate vásu || 4 || pūshā gā ānv etu naḥ pushā ra-
kshatv árvataḥ | pūshā vājāṃ sanotu naḥ || 5 || 19 ||

pūshann ānu prā gā ihi yājāmanasya sunvatāḥ | asmā-
kāṃ stuvatām utá || 6 || mākīr neśan mākīm rishan mākīm
sām sūri kévāte | áthārishṭābhir ā gahi || 7 || śrinvāntam
pūshāṇam vayām íryam ānashtavedasam | íśānam rāyā
ímahe || 8 || pūshan táva vraté vayām ná rishyema kádā
caná | stotāras ta ihā smasi || 9 || pári pūshā parástād
dhástam dadhātu dákshinam | púnar no nashtām ājatu
|| 10 || 20 ||

54

Bring us, O Lord, the nourisher, into communication with a wise man who may rightly direct us, who may even say, this is so. 1

May we, by the favour of the nourisher, come in communication with the man who may direct us to the houses, and may say, verily, these are they. 2

The chariot-wheel of the nourisher is never damaged, its cover never falls on ground and its edge does not harm us. 3

The nourisher inflicts not the least injury on the man who propitiates him by oblations ; he is the first who acquires wealth. 4

May the nourisher come to guard our cattle, may He keep our horses safe ; may nourisher give us food. 5

Come, O Lord, the nourisher to guard the cattle of the institutor of the sacred worship and presenter of homage and also guard our cattle, of those who sing his praises. 6

O Lord, the nourisher, let not, our cattle perish ; let them not be injured ; let them not be hurt by falling into a well ; return along with them, all safe and sound. 7

We solicit riches of the nourisher, who hears our eulogies, whose wealth is never lost, who is averter of poverty and who is the ruler over all. 8

O Lord, the nourisher, may we never suffer detriment when engaged in your worship ; we are here to sing your praise. 9

May the nourisher stretch His right hand to restrain our cattle from going astray ; may He bring again to us that, which has been lost. 10

(५५) पञ्चपञ्चाशं सूक्तम्

(१-६) पङ्कजस्यास्य सूक्तस्य बाह्यस्यस्यो भग्न्याज ऋषिः । पूषा देवता । गायत्री छन्दः ॥

॥२१॥ एहि वां विमुचो नपादाघृणे सं संचावहै । रथीर्ऋतस्य नो भव ॥१॥
 रथीतमं कपर्दिनमीशानं राधसो महः । रायः सखायमीमहे ॥२॥
 रायो धारास्याघृणे वसो राशिरजाश्च । धीवतोधीवतः सखा ॥३॥

55.

Éhi váṃ vimuco napād āghṛiṇe saṃ sacāvahai | rathīr
 ritasya no bhava || 1 || rathítamam kapardínam íśānam rá-
 dhaso mahāḥ | rāyāḥ sákhāyam īmahe || 2 || rāyó dhārāsy
 āghṛiṇe vāso rāśir ajāśva | dhīvato-dhīvataḥ sákhā || 3 ||

पूषणं न्वः जाश्चमुप स्तोषाम वाजिनम् । स्वसुर्यो जार उच्यते ॥४॥
 मातुर्दिधिपुमं ब्रव स्वसुर्जारः शृणोतु नः । भ्रातेन्द्रस्य सखा मम ॥५॥
 आजासः पूषणं रथे निश्रुम्भास्ते जनुश्रियम् । देवं वहन्तु बिभ्रतः ॥६॥

pū-

shānam nv ājāśvam úpa stoshāma vājīnam | svāsura yó jāra
 ucyāte || 4 || mātūr didhishūm abravam svāsura jārāḥ śṛiṇotu
 naḥ | bhrátēndrasya sákhā máma || 5 || ājāsah pūshānam
 rāthe niśṛimbhās té janasṛiyam | devāni vahantu bíbhṛataḥ
 || 6 || 21 ||

Come, O illustrious source of deliverance to me, your worshipper ; let both of us work in harmony and become the promoter of sacred works. 1

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We solicit riches of our friend (Lord, the nourisher), the chief of charioteers, the wearer of a braid (of hair), the Lord of infinite wealth. 2

O illustrious nourisher, the sun, you are a stream of riches ; a heap of wealth ; the friend of every pious man. Goat-like is your courser (your rays lie on the low energy side), whilst your chariot moves in the firmament. 3

We glorify, O nourisher, the sun, the rider on the goat-driven chariot, the giver of food, and the one who is called the gallant of his sister, the dawn. 4

I glorify nourisher, the sun, who is called the protector of his mother, the night ; may the gallant of his sister dawn hear us ; may the brother of the sun be our friend. 5

May the harnessed ponies—the goat-size coursers, drawing the sun in their car, bring hither the nourisher, the benefactor of man. 6

(५६) षट्षांशं सूक्तम्

(१-६) षड्व्यास्य सूक्तस्य बार्हस्पत्यो भगद्वाज ऋषिः । पूषा देवता । (१-५) त्रयमादि-
पञ्चवां गायत्री, (६) षष्ठ्याश्वात्तुष्टु छन्दसी ॥

॥२२॥

य ए॒नमादिदे॒शति॑ क॒रम्भादि॑ति॒ पृ॒षण॑म् । न ते॒न दे॒व आदि॑शे ॥१॥
उ॒त घा॒ स र॒थीत॑मः॒ सर॒ल्या स॒र्पति॑र्यु॒जा । इन्द्रो॑ वृ॒त्राणि॑ जिघ्रते ॥२॥

56.

Yá enam ādidesati karambbhād iti pūshāṇam | ná téna
devā ādise || 1 || utá ghā sá rathítamaḥ sákhyā sátpatir
yujā | índro vṛitrāṇi jighnate || 2 ||

उ॒तादः॑ प॒रुषे॑ ग॒वि सूर॑श्च॒क्रं हि॒र॒ण्यय॑म् । न्यै॒रय॑द्र॒थीत॑मः ॥३॥
यद॒द्य त्वा॑ पुरु॒ष्टुत॑ ब्र॒वाम॑ द॒स्र म॑न्तुमः । तत्सु॑ नो॒ मन्म॑ साधय ॥४॥
इ॒मे च॑ नो॒ ग॒वे॒र्षणं॑ सा॒तये॑ सी॒षधो॑ गु॒णम् । आ॒रात्पू॑षन्न॒सि श्रु॑तः ॥५॥
आ ते॑ स्व॒स्तिर्मी॑मह आ॒रे॒ज॒घ्रा॒मुपा॑वसुम् ।
अ॒द्या च॑ स॒र्वता॑तये॒ श्वश्च॑ स॒र्वता॑तये ॥६॥

utádāḥ parushé gāvi sī-
raṣ cakrām hiranyāyam | ny aīrayad rathítamaḥ || 3 || yád
adyá tvā puruṣṭuta brāvāma dasra mantumaḥ | tát sú no
mánma sādahaya || 4 || imāṇ ca no gavéshaṇam sātāye sī-
shadho gaṇām | ārāt pūshann asi śrutāḥ || 5 || ā te svastīm
īmaha āréaghām upāvasum | adyā ca sarvātātāye śvaṣ ca
sarvātātāye || 6 || २२ ||

Whosoever has worshipped the nourishing sun-divine of the southern solstice, with the offering of meal and butter, need not think of any other sun-divine. 1

The resplendent sun of the northern solstice is best of charioteers and the protector of the virtuous. He, allied with his friend, the nourishing sun of the southern solstice, destroys his adversaries. 2

He, the nourishing sun of the southern solstice, is the impeller, the chief of charioteers. He guides the golden wheel of the radiant sun. 3

O wise, wondrous, the nourishing sun of the southern solstice, adored by all, we celebrate your glory today. So grant us the desired wealth. 4

O the nourishing sun, you are renowned afar. May you lead our groups of people ; aspiring for the acquisition of wealth and wisdom. 5

We crave from you that prosperity, which is far from evil and near to real wealth ; and which leads to universal happiness today, and universal happiness tomorrow. 6

(५७) सप्तपञ्चाशं सूक्तम्

(१-९) षड्विंशत्यां सूक्तान्य बार्हस्पत्यो भरद्वाज ऋषिः । इन्द्रापूर्वणो देवते । गायत्री छन्दः ॥

॥२३॥

इन्द्रा नु पूषणा वयं सख्याय स्वस्तये । हुवेम वाजसातये ॥१॥
 सोममन्य उपासदत्पातवे चम्बोः सुतम् । कर्मभमन्य इच्छति ॥२॥
 अजा अन्यस्य वह्नयो हरी अन्यस्य संभृता । ताभ्यां वृत्राणि जिघ्रते ॥३॥

57.

Índrā nú pūshāṇā vayāṁ sakhyāya svastāye | huvēma
 vājasātaye || 1 || sōmam anyā ūpāsadat pātave camvōḥ su-
 tām | karambhām anyā ichati || 2 || ajā anyāsyā vālmayo
 hārī anyāsyā sāmabhṛitā | tābhyām vṛitrāṇi jighnate || 3 ||

यदिन्द्रो अनयद्रितो महीरपो वृषन्तमः । तत्र पूषाभवत्सचा ॥४॥
 तां पूष्णः सुमतिं वयं वृक्षस्य प्र वयामिव । इन्द्रस्य चा रभामहे ॥५॥
 उत्पूषणं युवामहेऽभीशूँरिव सारथिः । मया इन्द्रं स्वस्तये ॥६॥

yád índro ánayad ríto mahír apó vṛishantamah | tátra pū-
 shābhavat sácā || 4 || tām pūshṇāḥ sumatīm vayāṁ vṛikshā-
 sya prá vayām iva | índrasya cá rabhāmahe || 5 || út pūshā-
 ṇam yuvāmahe 'bhīṣūñr iva sārathih | mahyā índram sva-
 stāye || 6 || २॥

O the resplendent sun of the northern solstice and the nourishing sun of the southern one, we invoke you, for obtaining your friendship, our well-being, and for obtaining food. 1

One of you, of the northern solstice, approaches to relish extracted herbal juices, poured out into ladles. The other, the southern, desires the buttered meal. 2

Goat-like are the coursers of the one, two well-fed horse-like of the other, and with them he destroys his foes. 3

When the showerer, the resplendent sun of the northern solstice, sends down the streams and mighty water-floods, the divine nourishing sun also joins with him. 4

We depend upon the goodwill of both the nourishing sun of the southern solstice and of the resplendent sun of the northern solstice as we closely cling to the extended branches of a tree. 5

We draw to us, for our great success, the nourishing sun (of the southern solstice) and the resplendent, one of the northern, as a charioteer pulls tight his reins. 6

(५८) अष्टपञ्चाशं सूक्तम्

(१-४) वतुकं च मय्यस्य मृतस्य बाह्वस्यतो भगदाश कृषिः । पूषा देवता । (१, १-४)

प्रथमचमृतीयाचतुर्थोऽथ त्रिष्टुप्, (२) द्वितीयायाश्च जगती छन्दसी ॥

॥२४॥

शुक्रं ते अन्यद्यजतं ते अन्यद्विष्टुरूपे अहनी द्यौरिवासि ।
 विश्वा हि माया अवसि स्वधावो भद्रा ते पूषन्निह रातिरस्तु ॥१॥
 अजाश्वः पशुपा वाजपस्त्यो धियंजिन्वो भुवने विश्वे अर्पितः ।
 अष्ट्रां पूषा शिथिरामुद्धरीवृजत्संचक्षाणो भुवना देव ईयते ॥२॥

58.

Ṣukrām te anyād yajatām te anyād viśhurūpe āhani
 dyaúr ivāsi | viśvā hí māyā ávasi svadhāvo bhadrá te pū-
 shann iḥā rātír astu || 1 || ajāśvaḥ paśupā vājapastyo dhi-
 yamjinvó bhúvane viśve árpitaḥ | áshtrām pūshā śithiráni
 udvárivrijat samcákshāno bhúvanā devā iyate || 2 ||

यास्ते पूषन्नावो अन्तः समुद्रे हिरण्ययीरन्तरिक्षे चरन्ति ।
 ताभिर्यासि द्यूतां सूर्यस्य कामेन कृतं श्रव इच्छमानः ॥३॥
 पूषा सुबन्धुर्दिव आ पृथिव्या इन्द्रस्पतिर्मघवा दस्मवर्चाः ।
 यं देवासो अददुः सूर्यायै कामेन कृतं तवसं स्वञ्चम् ॥४॥

yās te

pūshan návo antáh samudré hiraṇyáyīr antárikṣhe cāranti |
 tábhir yāsi dūtyām sūryasya kāmēna kṛita śráva ichāmā-
 naḥ || 3 || pūshā subāndhur divā ā pṛithivyā iḥās pátir ma-
 ghāvā dasmāvarecāḥ | yām devāso ádaduḥ sūryáyai kāmēna
 kṛitām tavāsam svāñcam || 4 || 24 ||

O the nourishing sun of the southern solstice, one of your forms is luminous, the other is venerable. And such, the day is of various complexion. Verily, you bestow all forms of intellect. May your auspicious liberality be manifested on this occasion. 1

The rider of the goat-like courser, the protector of animals, holder of abundant food, inspirer of hymns, is set over all the world. The divine nourisher, brandishing here and there his lightly-moving goad, proceeds in the sky, beholding every creature. 2

With your golden vessels, that navigate within the ocean-firmament, you discharge the function of a messenger of the sun. Desirous of glory, you are propitiated by whatever is willingly offered. 3

The nourishing sun of the southern solstice is the kind kinsman of heaven and earth ; the Lord of food, the possessor of opulence, and of wondrous lustre. He is vigorous, well-moving, and is propitiated by that which is willingly offered. He is in no way different from the sun of the northern solstice. 4

(५९) एकोनपदितार्थं सूक्तम्

(१-१०) इषाचैवाम्य सुतस्य ब्राह्मण्यो भरद्वाज ऋषिः । इन्द्राग्नी देवते । (१-६) ययमावि-
तृषद्वयस्य इवती, (७-१०) तत्तस्यादिजगत्कर्त्तृचाञ्चानुष्टुप् छन्दसी ॥

॥२५॥

प्र नु वोचा सुतेषु वां वीर्या३ यानि चक्रथुः ।
हतासो वां पितरो देवशत्रव इन्द्राग्नी जीवथो युवम् ॥१॥

59.

Prá nú vocā sutéshu vām vīryā yāni cakráthuh | ha-
tāso vām pitāro devāśatrava índrāgnī jīvatho yuvām || 1 ||

बलित्था महिमा वामिन्द्राग्नी पनिष्ठ आ ।
समानो वां जग्निना भ्रातरा युवं यमाविहेहमातरा ॥२॥
ओकिवांसा सुते सखा अश्वा सप्ती इवादने ।
इन्द्रा न्वग्नी अवसेह वज्रिणा वयं देवा हवामहे ॥३॥
य इन्द्राग्नी सुतेषु वां स्तवत्तेष्वृतावृथा ।
जोषवाकं वदतः पज्रहोषिणा न देवा भसथश्चन ॥४॥
इन्द्राग्नी को अस्य वां देवो मर्तश्चिकेतति ।
विपूचो अश्वाश्चुज्जान ईयत एकः समान आ रथे ॥५॥

bál itthá mahimá vām índrāgnī pánishṭha á | samānó vām
janitá bhrátarā yuvām yamáy ihéhamātarā || 2 || okivānsā
suté sácāñ áśvā sūptī ivádane | índrā nv āgnī ávasehá vaj-
rīṇā vayām devā havāmahe || 3 || yá índrāgnī sutéshu vām
stávat téshv ritāvṛidhā | joshavākām vadataḥ pajrahoshipā
ná devā bhasáthaś caná || 4 || índrāgnī kó asyá vām dévau
mártaś ciketati | víshūco áśvān yuyujāná iyata ékaḥ sa-
māná á ráthe || 5 || 25 ||

While the celestial nectar is effused, I celebrate, O cosmic divine powers of lightning and fire, your heroic noble deeds. The old-time enemies of the virtuous powers have been eliminated by you, and you survive. 1

Thus O divine powers, fire and lightning, verily, your greatness deserve loftiest praise. Sprung from one and the same progenitor, you are twin brethren ; your common mother is present here and everywhere. 2

You approach together, when the heavenly nectar is effused, like fellow horses at their forage. We invoke you today, O divine forces of lightning and fire, armed with thunderbolt, to our worship for our preservation. 3

O lightning-divine and fire-divine, augmenters of sacred works, friends of eternal law, may you not partake of the homage of him, who, when the prayer is chanted, praises you improperly, uttering unacceptable eulogies. 4

O lightning and fire-divine, how can a mortal evaluate your acts, whom even one of you proceeds in a common car, with harnessed horses capable of moving on any side. 5

१२११

इन्द्राग्नी अपावियं पूर्वागात्पद्मतीभ्यः ।
 द्विती शिरी जिह्वया वावदुच्चरत्त्रिंशत्पदा म्यक्रमीत् ॥६॥
 इन्द्राग्नी आ हि तन्वते नरो धन्वानि बाह्वोः ।
 मा नो अस्मिन्महाधने परा वर्क गविष्टिषु ॥७॥
 इन्द्राग्नी तपन्ति माघा अर्यो अरातयः ।
 अप हेष्वास्या कृतं युयुत सूर्यादधि ॥८॥

īndrāgni apād iyām pūrvāgāt padvātībhyah | hitvī śro
 jihvāyā vāvadac cārat triṁśat padā ny ākramit || 6 || īn-
 drāgni ā hi tanvaté nāro dhānvāni bāhvoh | mā no asmīn
 mahādhané parā varktaṁ gāvishtishu || 7 || īndrāgni tāpanti
 māghā aryó arātayah | āpa dvēśhānsy ā kṛitaṁ yuyutām
 sūryād ādhi || 8 ||

इन्द्राग्नी युवोरपि वसु दिव्यानि पार्थिवा ।
 आ न इह प्र यच्छते रयि विश्वायुषोषसम् ॥९॥
 इन्द्राग्नी उक्थवाहसा स्तोमेभिर्हवनश्रुता ।
 विश्वाभिर्गीर्भिरा नस्य सोमस्य पितये ॥१०॥

īndrāgni yuvor āpi vāsu divyāni pār-
 thivā | ā na ihā prā yachataṁ rayīm viśvāyuposhasam
 || 9 || īndrāgni ukthavāhasā stōmebhir havanaśrutā | viśvā-
 bhir gīrbhīr ā gatam asyā sōmasya pītaye || 10 || २० ||

This dawn, O lightning and fire-divine, though herself footless, comes before the footed sleepers, and stretching her head, she awakens people, who then utter loud sounds with their tongues, and passing onward she traverses thirty steps. 6

O Lord of cosmic lightning and fire, men, verily, stretch their bows with their arms. May you not desert us, while we are contending in the great conflict for obtaining wisdom. 7

O Lord of cosmic light and lightning, murderous aggressive enemies harass us. May you drive away our adversaries, and keep them afar from the light of the sun. 8

O Lord of cosmic fire and lightning, yours are all the treasures of heaven and earth. Bestow upon us, on this occasion, opulence that prospers every living man. 9

O Lord of cosmic lightning and fire, acceptors of hymns, may you hear our invocation, praises and all adorations. Please come hither to participate in our sparkling joy of devotion. 10

(१०) पण्डितं सूक्तम्

(१-१५) पञ्चदशार्धम्यास्य मूलस्य वार्धम्यस्यो अर्द्धाद्य ऋषिः । इन्द्राग्नी देवते । (१-३, १३)
 प्रथमादिद्वयस्य षष्ठोऽस्या ऋषश्च विष्टुप्, (४-१३) चतुर्थ्यादिनवासां गापत्री,
 (१४) चतुर्विंश्या बृहती, (१५) पञ्चदश्याश्चानुष्टुप् उन्नांसि ॥

१२७१

श्रथद्ब्रमुत संनोति वाजमिन्द्रा यो अग्नी सहुरी सपर्यात् ।
 इरज्यन्ता वसव्यस्य भूरः सहस्तमा सहसा वाजयन्ता ॥१॥
 ता योधिष्टमभि गा इन्द्र नूनमपः स्वरुषसो अग्न उज्जहाः ।
 दिशः स्वरुषस इन्द्र चित्रा अपो गा अग्ने युवसे नियुत्वान् ॥२॥
 आ वृत्रहणा वृत्रहभिः शुष्मेरिन्द्र यातं नमोभिरग्ने अर्वाक् ।
 युवं राधोभिरकवेभिरिन्द्राग्ने अस्मे भवतमुत्तमेभिः ॥३॥

60.

Śnáthad vṛitrām utá sanoti vājam índrā yó agní sáhuri
 saparyāt | irajyántā vasavyāsyā bhūrēḥ sáhastamā sáhasā
 vājayántā || 1 || tá yodhishtam abhí gá indra núnām apāḥ
 svār ushāso agna ūbhāḥ | díśaḥ svār ushāsa indra citrá
 apó gá agne yuvase niyútvan || 2 || á vṛitrahanā vṛitrabā-
 bhiḥ śúshmair índra yātām námobhir agne arvāk | yuvām
 rádhibhir, ákavebhir indrágne asmé bhavatam uttamébhiḥ
 || 3 ||

ता हुवे ययोरिदं पप्ने विश्वं पुरा कृतम् । इन्द्राग्नी न मर्धतः ॥१॥
 उग्रो विघनिना मृधे इन्द्राग्नी हवामहे । ता नो मृज्जत ईदृशे ॥५॥
 १२८० हुतो वृत्राण्यायां हुतो दामानि सत्यनी । हुतो विश्वा अप द्विपः ॥६॥
 इन्द्राग्नी युवामिमेऽभि स्तोमा अनूषत । पिवन्तं शंभुवा मुतम् ॥७॥
 या वां सन्ति पुरुषपृहो नियुतो दाशुषे नरा । इन्द्राग्नी ताभिरा गतम् ॥८॥

tá huve yáyor idám papné víśvam purá kṛitám | in-
 drāgní ná mardhataḥ || 4 || ugrá vighanānā mṛdha indrágní
 havāmahe | tá no mṛlāta idṛṣe || 5 || 27 ||

ható vṛitrāṇy áryā ható dāsāni sátpatī | ható víśvā ápa
 dvíśhaḥ || 6 || indrágní yuvām imé 'bhí stómā anūshata | pī-
 batam śambhuvā sutám || 7 || yá vām sánti puruṣprīho ni-
 yúto dāśúshe narā | indrágní tábhir á gatam || 8 ||

He overcomes evil, and acquires strength, who honours victorious lightning-divine and fire-divine, the lords of infinite opulence, most powerful in strength, desirous of sacrificial food. 1

O divine lightning and fire, verily you have striven for the recovery of wisdom, the water, the sun, the dawn, that had been carried away by evil forces. You reunite, O lightning-divine, the space with the quarters of the horizon, the sun, the wonderful waters, the dawns, the cattle, and so also you, O the fire-divine, who controls momentum of creation. 2

Slayers of opposing forces, O cosmic energies of lightning and fire, come down to us with your foe-subduing powers, to be invigorated by our homage. Please be manifest to us, O cosmic energies, with your supreme and unrestricted bounties. 3

I invoke these two, whose deeds have been celebrated since ancient days. Lords of cosmic forces of lightning and fire, may you never harm us. 4

We invoke the fierce forces of lightning and fire of cosmos, the destroyers of adversaries ; may they be kind to one like me. 5

May you counteract all oppressions committed by the pious; counteract all oppressions committed by the impious. O protectors of the virtuous, drive away everyone that hates us. 6

O forces of lightning and fire of cosmos, these songs of praise glorify you both ; may you accept our ecstatic offerings, O bestowers of happiness. 7

O cosmic energies of lightning and fire, leaders of sacred works, whose forces of speed are appreciated by all, come with them to the presenter of homage. 8

ताभिरा गच्छते नरोपेदे मयनं सुतम् । इन्द्राग्नी सोमपीतये ॥९॥
 तमीळिष्व यो अर्विषा वना विश्वा परिष्वजत् । कृष्णा कृणोति जिह्वया ॥१०॥
 ॥१०॥ य इद आविवासति सुन्नमिन्द्रम्य मर्त्यः । द्युम्नाय सुतरा अपः ॥११॥
 ता नो वाजवतीरिषे आशुन्निपृतमर्त्यतः । इन्द्रमग्निं च वोळ्हवे ॥१२॥

tábhīr á

gāchatam narópedam sāvanam sutām | indrāgnī sōmapitaye
 || 9 || tām ilishva yó arcishā vānā vísvā parishvájat | kṛishṇā
 kṛiṇóti jihvāyā || 10 || 28 ||

yá iddhā āvívāsati sumnām indrasya mártyaḥ | dyum-
 nāya sutārā apāḥ || 11 || tá no vájavatīr ísha āśūn pipṛitam
 árvataḥ | indram agnīm ca vólhave || 12 ||

उभा वामिन्द्राग्नी आहुवध्या उभा राधसः सह मादयध्यै ।
 उभा दाताराविषां रयीणामुभा वाजस्य सातये हुवे वाम् ॥१३॥
 आ नो गव्यैर्भिरश्व्यैर्वसव्यैर्ऋषे गच्छतम् ।
 सखायौ देवौ सख्याय शंभुवेन्द्राग्नी ता हवामहे ॥१४॥
 इन्द्राग्नी शृणुते हव्यं यजमानस्य सुन्वतः ।
 वीते हव्यान्या गते पिवते सोम्यं मधु ॥१५॥

ubhá vām in-

drāgnī āhuvádhyā ubhá rádhasaḥ sahā mādayádhyai | ubhá
 dātārāv íshām rayīṇām ubhá vājasya.sātāye huve vām || 13 ||
 á no gāvyebhīr āsvyaīr vasavyaīr ōpa gāchatam | sākḥā-
 yan devau sakhyāya śambhúvendrāgnī tá havāmāhe || 14 ||
 indrāgnī śṛiṇutām hāvam yajamanasya sunvatāḥ | vītām
 havyany á gatam pibatam somyām mādhu || 15 || 29 ||

O cosmic forces of lightning and fire, may you come to relish our noble deeds ; and come to participate in our sparkling joy of devotion. 9

Glorify that fire-divine, who envelops all the forests with flame, and who blackens them with his tongue. 10

The mortal, who, in the kindled sacred fire, presents the gratifying homage to the resplendent Lord, to him the Lord showers blessings for his sustenance. 11

May they two grant us strengthening food and speedy power to convey our offerings to the divine forces. 12

I invoke you both, O Lords of cosmic energies of lightning and fire, to be present at the worship, and both together to be exhilarated by the gifts I offer. You are givers of food and riches. So I invoke you for obtaining food and strength. 13

O Lord of cosmic forces of lightning and fire, divine friends, bestowers of bliss, come to bless us with herds of cattle, with troops of horses, with ample treasure. We invoke you as such for mutual friendship. 14

O Lord of cosmic forces of lightning and fire, hear the invocation of the institutor of the sacred works, as he offers the libation. May you enjoy offerings. May you participate in our sparkling joy of devotion. 15

(११) एकवचनम् सूक्तम्

(१-१५) अनुदंशार्थस्यास्य सूक्तस्य वार्त्ताव्यो अर्थाद्वा कृषिः । सरस्वती देवता । (१-३, १३) प्रयत्नादनुदंशस्य मरोदंश्या कृषश्च प्रगल्भी, (५-१२) अनुश्रावितदामां गावती, (१५) अनुदंश्याश्च भिक्षुपुत्राणि ॥

॥१०॥

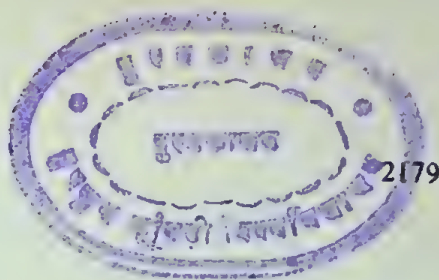
इयमेददाद्रभसमृणच्युतं दिवोदासं वध्यश्वायं द्वाशुषे ।
यः शश्वन्तमाचखादावसं पणिं ता ते द्वात्राणि तविषा सरस्वति ॥१॥

61.

iyām adadād rabhasām rinacyūtam divodāsam vadhry
asvāya dāśushe | yā śasvantam ācakhādāvasām paṇīm tā
te dātrāṇi tavishā sarasvati || 1 ||

इयं शुष्मेभिर्विमृषा इवारुजुत्मानुं गिरीणां तत्रिपेभिस्त्वभिभिः ।
पारावतघ्नीमवसे सुवृक्तिभिः सरस्वतीमा विवासेम धीतिभिः ॥२॥
सरस्वति देवनिदां नि वर्हय प्रजां विश्वस्य वृत्सयस्य मायिनः ।
उत भित्तिभ्योऽवनीरविन्दो विपमेभ्यो अस्त्रावा वाजिनीवति ॥३॥
प्र णो देवी सरस्वती वाजेभिर्वाजिनीवती । धीनामवित्र्यवतु ॥४॥
यस्त्वा देवि सरस्वत्युपब्रूते धने हिते । इन्द्रं न वृत्रतूर्ये ॥५॥

iyām śuśhmebhir bisakhā
ivārujat śānu girīṇām tavishébhir ūrmībhiḥ | pārāvataghnīm
āvase suvṛiktībhiḥ śārasvatīm ā vivāsema dhītībhiḥ || 2 ||
śārasvati devanīdo nī barhaya prajāṁ viśvasya vṛtsayasya
māyīnaḥ | utā kshitībhyo 'vānīr avindo vishām ebhyo
asravo vājīnīvati || 3 || prā ṇo devī śārasvatī vājebhir vājīnī-
vati | dhīnām avitry āvatu || 4 || yās tvā devi sarasvaty
upabrāté dhāne hité | indram nā vṛitratūrye || 5 || ३० ||



She, the stream of spiritual awareness, gives divine perspective to the speedy mind, which is devoted to Lord and endowed with vigilance. This acquits mind of the burden of worldly commitments. She destroys the boastfulness of the churlish niggard. O swift flowing stream, these are your very effectual boons. 1

With her might, like one who digs for louts-stems, she bursts the ridges of the rocks (of ignorance) with her strong waves. With austerity and prayers, let us adore for our protection, the stream of spiritual awareness, the underminer of both the banks. 2

O stream of spiritual awareness, may you destroy the revilers of divine virtues, offsprings of the universal sins. O giver of sustenance, you acquire for men the lands, and shower water of wisdom upon them. 3

May the stream of spiritual awareness, rich in hēr wealth of wisdom, and protectress of her worshippers, further all our thoughts with spiritual viands. 4

O stream of spiritual awareness, may you protect him, whosoever, engaged in conflicts, invokes you for wealth of wisdom, and glorifies you, just as he adores the resplendent Lord. 5

॥११॥ त्वं देवि सरस्वत्यवा वाजेषु वाजिनि । रदा पूषेवं नः सनिम् ॥६॥
 उत स्या नः सरस्वती घोरा हिरण्यवर्तनिः । वृत्रघ्नी वषट् सुष्टुतिम् ॥७॥
 यस्या अनन्तो अहुतस्त्वेषश्चरिष्णुरर्णवः । अमश्चरन्ति रोस्वत् ॥८॥
 सा नो विश्वा अति द्विषः स्वसूरन्या ऋतावरी । अतन्नहेव मूर्यः ॥९॥
 उत नः प्रिया प्रियासु सप्तस्वसा सुजुष्टा । सरस्वती स्तोम्या भूत् ॥१०॥

tvám devi sarasvaty ávā vājeshu vājini | rádā pūshéva
 naḥ saním || 6 || utá syá naḥ sárasvatī ghorá hīraṇyavarta-
 niḥ | vṛitraghnī vashṭi sushṭutím || 7 || yásyā anantó áhrutas
 tveshás carishnúr arṇaváh | ámaṣ cárati róruvat || 8 || sá no
 víśvā áti dvíśaḥ svásrīr anyá řitávarī | átann áheva sūryaḥ
 || 9 || utá naḥ priyá priyāsu saptásvasā sújushṭā | sárasvatī
 stómyā bhūt || 10 || ॥ ॥

॥१२॥ आपप्रुषी पार्थिवान्युरु रजो अन्तरिक्षम् । सरस्वती निदस्पातु ॥११॥
 त्रिषधस्था सप्तधातुः पञ्च जाता वर्धयन्ती । वाजेवाजे हव्या भूत् ॥१२॥

āpaprūshī pārthivāny urú rájo antáriksham | sárasvatī
 nidás pātu || 11 || trishadhástḥā saptádhātuḥ pañca jātā var-
 dháyanti | vāje-vāje hávyā bhūt || 12 ||

O stream of spiritual awareness, rich in wisdom protect us in our mental struggle, like divine nourisher, who gives opulence. 6

May the divine stream of spiritual awareness, destroyer of obstructions, come rushing, as if, traversing on a golden path and be pleased by our earnest eulogy. 7

May she, the stream of spiritual awareness, limitless, undeviating, shining, swift-moving, and issuing forth from the ocean of cosmic intelligence, come onward with a tempestuous roar. 8

May she overcome all our adversaries, and bring to us her other thought-laden channels, the sisters, as the ever-rolling sun spreads out the days. 9

May the speedy stream of spiritual awareness, who has seven sister-streams, who is dearest amongst those dear to us, and is fully propitiated, be ever adorable. 10

May the stream of spiritual awareness filling with radiance the vast realms of earth and expanse of heaven, guard us against hatred. 11

Abiding in the three worlds, comprising seven elements, cherishing the five races of mankind, she (the stream of spiritual awareness) is ever to be invoked in every battle of life. 12

प्र या महिम्ना महिनासु चेकिने युष्मेभिरन्या अपसामपस्तमा ।
 रथ इव बृहती विभ्यने कृतोपस्तुत्या चिकितुषा सरस्वती ॥१३॥
 सरम्वत्यभि नो नेषि वस्यो मापे स्फरीः पर्यसा मा न आ धक् ।
 जुषस्य नः सख्या वेद्या च मा त्वत्क्षेत्राण्यरणानि गन्म ॥१४॥

prá yá mahimná ma-
 bínāsu cékite dyumnébhir anyá apāsām apástamā ॥ rátba
 iva bṛihatí vibhvāne kṛitópastútyā cikitúṣhā sárasvatí ॥ 13 ॥
 sárasvaty abhi no neshi vāsyo māpa spharīḥ páyasā má
 na á dhak | jushásva naḥ sakhyá vesyā ca má tvát kshé-
 trāṇy áraṇāni ganna ॥ 14 ॥ ॐ ॥

(१५) विपश्चित्तं मूलम्

(१-११) एकादशर्षम्यान्म मूलस्य द्वात्रिंशत्यो अग्राज्ज्जः । अश्विनो देवते । त्रिषुप उग्रः ॥

११ स्तुपे नरा दिवो अस्य प्रसन्ताश्विना हुवे जरमाणो अर्केः ।
 या सद्य उक्ता व्युषि ज्मो अन्तान्युपूषतः पर्युरु वरांसि ॥१॥
 ता यज्ञमा शुचिभिर्भक्तमाणा रथस्य भानु रुरुचू रजोभिः ।
 पुरु वरांस्यमिता मिमानापो धन्वान्यति याथो अज्रां ॥२॥
 ता ह त्यद्वर्तिर्यदरध्रमुग्रेत्या धिय उग्रधुः शश्वदश्वैः ।
 मनोजवेभिरिषिरेः शयथै परि व्यधिर्दाशुपो मर्त्यस्य ॥३॥

62.

Stushé nārā divó asyá prasántāṣvínā huve járamāṇo
 arkaṣḥ | yá sadyá usrá vyúshi jinó ántān yúyūshataḥ páry
 urú várāṇsi ॥ 1 ॥ tá yajñām á śúcibhiḥ cakramāṇá ráthasya
 bhānūm rurucū rájobhiḥ | purú várāṇsy ámitā mīmānāpó
 dhānvāny áti yātho ájrān ॥ 2 ॥ tá ha tyád vartír yád áradh-
 ram ugretthá dhiya ūhathuḥ śaṣvad áṣvaiḥ | mánojave-
 bhir ishiraṣḥ ṣayádhyai pári vyáthir dāśúṣho mártasya
 ॥ 3 ॥

She, who is distinguished amongst them as eminent in greatness and in her glories ; she, who is swifter of all other rapid streams; she, who has been created vast in capacity as a chariot; she, the stream of spiritual divine awareness, is to be glorified by every seeker. 13

May you guide us, O stream of spiritual awareness, to precious wealth ; reduce us not to insignificance ; overwhelm us not with excess of water ; may you be pleased by our friendly services for an access to our habitations, and let us not drift to undesirable places. 14

62

I praise the two leaders of heaven, the sovereigns over this world. I invoke the pair of twin-divines, intuition and intellect, glorifying them with sacred hymns. They are ever the discomfitters of darkness, and at the breaking of dawn, scatter the investing glooms to the ends of the earth. 1

Coming to bless our sacred works, they, with their bright splendours, light up the lustre of their cosmic chariot, emitting vast and infinite radiance. They traverse many wide unmeasured spaces, over the deserts, refreshing them with waters. 2

O powerful twin-divines, intuition and intellect, with your desirable beams and waves, which are swift as mind and full of vigour, you bear the pious worshipper to the bounteous path of heaven. Let the inflictor of pain to the virtuous man be eliminated and be put to sleep in his final repose. 3

ता नव्यसो जरमाणस्य मन्मोप भूषतो युयुजानमप्ती ।
 शुभं पृथमिपमृजं वहन्ता होता यक्षत्प्रबो अध्रुग्युवाना ॥४॥
 ता वल्गू दुस्त्रा पुरुषाकतमा प्रबो नव्यसा वचसा विवासं ।
 या शंसते स्तुवते शंभविष्ठा बभूवनुर्गुणते चित्रगती ॥५॥

tā nāvyaśo jāramāṇasya mánmópa bhūshato yuyujā-
 nāsaptī | śúbham pṛiksham ísham ūrjāṃ váhantā hótā ya-
 kshat pratnó adhrúg yúvānā || 4 || tā valgú dasrá puruṣáka-
 tamā pratná nāvyaśā vācasā vivāse | yā śaṁsate stuvaté
 śambhaviṣṭhā babhūvátur grīṇatē citrarāti || 5 || 1 ||

॥५॥

ता भुज्युं विभिरद्भ्यः समुद्रान्तर्ग्रस्य मनुमहथू रजोभिः ।
 अरेणुभिर्योजनेभिर्भुजन्ता पतत्रिभिर्गणैः निरुपम्यात् ॥६॥
 वि जयुषा रथ्या यातमद्रिं श्रुते हवै वृषणा वधिमत्याः ।
 दुश्मन्ता शयवे पिप्यथुर्गामिति च्यवाना सुमतिं भुरण्यु ॥७॥
 यद्रोदसी प्रदिवो अस्ति भूमा हेळो देवानामुत मर्त्यत्रा ।
 तदादित्या वसवो रुद्रियासो रक्षोयुजे तपुर्घं दधान ॥८॥

tā bhujyūṃ víbhir adbhyaḥ samuttrāt túgrasya sūnūm
 ūhathū rájobhiḥ | areṇúbhir yójanebhir bhujántā patatrí-
 bbir árṇaso nír upástthāt || 6 || ví jayúshā rathyā yātam
 ádrim śrutām hávaṃ vṛishaṇā vadhrimatyāḥ | daśasyántā
 śayáve pipyathur gām íti cyavānā sumatīm bhuṛaṇyū || 7 ||
 yád rodasi pradívo ásti bhúmā héḷo devānām utá martya-
 trá | tát ādityā vasavo rudriyāso rakshoyúje tápur aghām
 dadhāta || 8 ||

Harnessing their horses, like speedy waves, bringing excellent nourishment and strength, they approach to receive the adoration of their worshipper. May the benevolent ancient invoker of Nature's bounties honour these ever-youthful divines. 4

I worship with a new hymn those two quick-moving, splendid eternal pair of twin-divines (intuition and intellect), the accomplishers of all noble deeds. They are the bringers of bliss to him who lauds, and praises them. They bestow wondrous gifts on their devotees. 5

You, as if, with the aid of the winged horses attached to your chariot, passing by roads, which are unsoiled by dust, take the helpless man, however strong he may look, out of the bosom of the flood worldly troubles. 6

Riding in your cosmic chariot, you penetrate the mountains. O showerer of blessings, you hear the invocation of aspiring mothers. You nourish bountiful givers. You make the cow yield milk of wisdom for the quiet devotee, and in this manner, displaying benevolence, you are everywhere present. 7

O heaven and earth, O cosmic powers of light, life and vitality, take away from us, the mortals, the dread anger of the divine forces, being exercised towards us since a long past, and turn it to him, who is associated with violence, and cruelty for his destruction and death. 8

य ई राजानावृतुथा विदधद्रजसो मित्रो वरुणश्चिकेतत् ।
 गम्भीराय रक्षसे हृतिमस्य द्रोघाय चिह्नचस आनवाय ॥९॥
 अन्तरैश्चकैस्तनयाय वर्तिर्गुमता यातं नृयता रथेन ।
 सनुत्येन त्यजसा मर्त्यस्य वनुष्यतामपि शीर्षा ववृक्तम् ॥१०॥
 आ परमाभिरुत मध्यमाभिर्नियुद्धिर्यातमधमाभिर्गवाक् ।
 द्रुहस्य चिद्रोमतो वि व्रजस्य दूरो वतं गृणते चित्ररामी ॥११॥

yá īm rājānāv rītuthā vidádhad rájaso mitró
 várūṇaṣ cīketat | gambhīráya rākshase hetim asya dróghāya
 cid vácasa ānavāya || 9 || ántaraiṣ cakraiṣ tánayāya vartír
 dyumátá yātaṁ nṛivátā ráthena | sánutyena tyájasā mār-
 tyasya vanushyatám ápi śīrshā vavṛiktam || 10 || á paramá-
 bhir utá madhyamábhir niyúdbhir yātam avamábhir arvák |
 dṛiḥásya cid gómato yí vrajásya dúro vartaṁ gṛiṇaté ci-
 trarāti || 11 || 2 ||

(१३) विपश्चित्सं मूलम्

(१-११) एकादशमस्यास्य मूलम् आह्वयन्त्यो भगवान् कविः । अभिर्ता देवते । (१-१०) प्रथमार्ध-
 वृत्तार्धो विपुल (११) एकादशमार्धवृत्तार्धो विपुल छन्दसी ॥

॥३॥

कः । त्या वृत्तू पुरुहुताय दूतो न स्तोमोऽविदुर्मस्यान् ।
 आ यो अर्वाङ्मासत्या ववर्त प्रष्टा ह्यमथो अस्य मन्मन् ॥१॥
 अरं मे गन्तं हवन्त्यास्मै गृणाना यथा पिबथो अन्यः ।
 परि ह त्यहर्तियथो रिषो न यत्परो नान्तरस्तुतुर्यात् ॥२॥

68.

Kvā tyā valgū puruhūtādyā dūtó ná stómo 'vidan pá-
 masvān | á yé arvāñ násatyā vavárta próshtā hy ásatho
 asya mánman || 1 || áram me gantaṁ hāvanāyāsmāi gṛiṇānā
 yāthā píbātho ándhaḥ | pári ha tyád vartír yātho rishó pá
 yát páro nántaras tuturyát || 2 ||

O Lords of cosmic light and bliss, recognize him, who of all the world, worships the royal pair of twin-divines in due season. He hurls his weapon against the strong violent people, against the malignant lies of man. 9

Come with your shining and well-guided chariot, fitted with excellent wheels, to our dwelling (to bestow upon us) offsprings. Strike off with secret indignation the heads of our assailants, who attack us with treacherous approach. 10

Come hitherwards to us, whether with the most excellent, or middling, or inferior steeds. May you throw open the doors of the firm-closed stall of the cattle and be bountiful to him who praises you. 11

63

May our praise and oblations secure for us the services of the splendid twin-divines (intuition and intellect) as divine messengers. May our praise and devotion secure for us the services of the splendid twin-divines, who are invoked by all ; our hymns bring these two ever-true powers hither. May they be propitiated by this adoration. 1

While praised, may you come promptly upon my invocation and partake in the enjoyment of divine glory and may you keep guard around the dwelling against all adversaries, so that none may harm us whether abiding near or at a distance. 2

अकारि वामन्धर्मो वरीमन्नस्तारि वहिः सुप्रायणतमम् ।
 उत्तानहस्तो युवयुर्ववन्दा वां नक्षन्तो अद्रय आजन् ॥३॥
 ऊर्ध्वो वामभिरध्वरेश्वस्थास्त्र गतिरेति जूणिनी घृताची ।
 प्र होता गूर्तमना उरणोऽयुक्त यो नासत्या हवीमन् ॥४॥
 अधि श्रिये दुहिता सूर्यस्य रथं तस्यो पुरुभुजा शतोनिम् ।
 प्र मायाभिर्मायिना भृतमत्र नरा नृतु जनिमन्यज्ञियानाम् ॥५॥

ākāri vām āndhaso vārī-
 mann āstāri barhiḥ supṛāyaṇátamam | uttānāhasto yuvayúr
 vavandā vām nākshanto ádraya āñjan || 3 || ūrdhvó vām
 agnīr adhvaréshv asthāt prā rātīr eti jūrñinī ghṛitācī | prā
 hótā gūrtāmanā urāṇó 'yukta yó nāsatyā hāvīman || 4 ||
 ádhi śriyé duhitā sūryasya rátham tasthaṁ parubhujā ṣa-
 tótīm | prā māyābhir māyinā bhūtam átra nārā nṛitū jāni-
 man yajñíyānām || 5 || ३ ||

॥५॥ युवं श्रीभिर्दशताभिर्गभिः शुभे पुष्टिर्ग्रहधुः सूर्यायाः ।
 प्र वां वयो वपुषेऽनु पप्तन्नक्षत्राणी सुष्टुता धिष्ण्या वाम् ॥६॥
 आ वां वयोऽश्वासो वहिष्ठा अभि प्रयो नासत्या वहन्तु ।
 प्र वां रथो मनोजवा असर्जीपः पृश्न इपिधो अनु पूर्वीः ॥७॥
 पुरु हि वा पुरुभुजा देश्णं धेनु न इपं पिन्यतमसकाम् ।
 स्तुतश्च वां माध्वी सुष्टुतिश्च रसाश्च ये वामन्तु गतिमग्मन् ॥८॥

yuvām śribhīr darṣatābhir ābhīḥ ṣubhé puṣṭīm ūha-
 thuh sūryāyāḥ | prā vām vāyo vāpushé 'nu paptan nākshad
 vānī sūshtutā dhishṇyā vām || 6 || ā vām vāyó 'śvāso vā-
 hishtthā abhī prāyo nāsatyā vahantu | prā vām rátho má-
 nojavā asarjīśah pṛikshā ishídho ánu pūrvīḥ || 7 || purú hí
 vām purubhujā deshṇām dhenúm na ísham pinvatam ásak-
 rām | stútaḥ ca vām mādhwī sushtutíḥ ca rāsāḥ ca yé
 vām ánu rātīm āgman || 8 ||

Many fresh melodious devotional songs have been composed and soft grass of loving emotions is strewn to greet you. The priest with uplifted hands, desirous of your presence, praises you ; the two stones of mental and vital complexes are yearning to express prayers for you. 3

The fire-ritual uplifts its flames in your honour. Forth goes the oblation, fragrant with the butter-essence. O ever-true divine powers (the twin-divines, intuition and intellect), the diligent and zealous ministrant priest is privileged to invoke you. 4

O (twin-divines), the protectors of many, the daughter of the sun, the first flare of divine light, ascend your chariot, which brings hundreds of protective elements. O twins, the sagacious leaders and guides, you have excelled by your charming swift movements everyone else participating in this cosmic creativity. 5

With these beautiful splendours, you provide rich gifts for the enjoyment of dawn, the first flare of enlightenment. The horses of your chariot, like herds, descend for our felicity ; may our well-sung words of praise reach you. 6

May your rapid burthen-bearing steeds bring you, O ever-true twin-divines, to our devotional nourishment. May your chariot, swift as thought, dispense substantial, desirable, and abundant food. 7

O protectors of manifold wealth, your bounty is to be distributed by you ; may you give us nutritious and substantial food. O givers of delight, these praises, and libations are for you and these adorers seek your favour. 8

उत म ऋजे पुरयस्य रघ्वी सुमीळहे शतं पेरुके च पक्वा ।
 शाण्डो दादिरणिनः स्मद्विष्टीन्द्रो वृशामो अभिपाचं ऋष्वान् ॥९॥
 सै वा शता नामत्या सहस्राश्चानां पुरुषन्था गिरे दात ।
 भरद्वाजाय वीर नु गिरे दादता रक्षामि पुरुदमसा स्युः ॥१०॥
 आ वा सुजे वरिमन्तसुरिभिः प्याम ॥११॥

utá ma řijré púrayasya raghví
 sumiṇhe śatám peruké ca pakvā | śāṇḍó dād dhiraṇinaḥ
 smāddishtīn dāsa vaśāso abhishāca řishván || 9 || sām vām
 śatá nāsatyā sahasrásāvnām purupānthā giré dāt | bharād-
 vājāya vīra nú giré dād dhatá.rākshāṁsi purudaṁsasā syuḥ
 || 10 || á vām sumné váriman sūribhiḥ shyām || 11 || १ ||

(१४) अनुवर्तितं मूलम्

(१-१) वृषन्त्यान्व मूलम् शाण्डो वृशामो वृशामो वृशामो । शाण्डो वृशामो । वृशामो वृशामो ॥

उतु भ्रिय उपसो रोचमाना अस्तुरपा नोर्मयो रक्षन्तः ।
 कृणोति विश्वा सुपथा सुगान्यभूदु यस्वी दक्षिणा मयान्ती ॥१॥
 भद्रा ददन्त उर्विया वि भास्वसे ह्योचिर्मानयो यामयसन् ।
 आविर्वभः कृणुषे शुम्भमानोपो देवि रोचमाना महोभिः ॥२॥
 वहन्ति सीमदृणासो रक्षन्तो गावः सुभगासुर्विया प्रथानाम् ।
 अपेजते शरो अस्तेव शत्रुन्वार्यन्ते तमो अजिरो न वोळ्हा ॥३॥

64.

Út u řiyá uśhāso rócamānā āsthur apām nórmyo rú-
 śantah | kṛiṇóti víśvā supáthā sugāny ābhūd u vāsvi dá-
 kshinā maghóni || 1 || bhadrā dadṛiksha urvlyá ví bhāsy út
 to śocir bhānāvo dyām apaptan | āvir vākshaḥ kṛiṇuśho
 śumbhāmānośho devī rócamānā máhobhīḥ || 2 || vāhanti-śim
 aruṇāso rúśanto gāvaḥ subhagām urvlyá prāthānām | āpe-
 jato śūro āsteva śātrūn bhādhate tāmō ajirō nā vólhā || 3 ||

May the two aspects of truths, the eternal and ethical, belonging to the intuitive instinct be mine; may the hundreds of divine directives belonging to the inner conscience be mine; may the dressed delicious viands, prepared by the instinct of divine resistance, be for me; may the discriminating instinct bestow upon me tens of golden (attractive) chariots and obedient, valiant and well-favoured (helpmates). 9

May ever-true divines, the versatile masters, grant hundreds and thousands of energies to Lord's devotee. May they give these gifts to the sage profound in sacred knowledge. O divines, achievers of great deeds, may the demons be ever-whelmed. 10

May I be associated with the learned in the abundant felicity bestowed by you. 11

64

The white and radiant tints of the dawn (the first flare of inner light) have risen up in their splendour like the waves of the waters for beautification; she renders all virtuous paths easy, fair to travel. She displays her glory, which is benign and friendly. 1

O divine dawn, you are seen auspicious, your lustre shines afar. Your splendours have flown up to the sky. Lovely and radiant, you display your majestic form. 2

Ruddy and luminous are the rays that bear the auspicious, expanding and illustrious dawn. Like a valiant archer, and like a swift warrior, scattering enemies, she drives away the glooms. 3

सुगोत ते सुपथा पर्यतेष्ववाते अपस्तरसि स्वभानो ।
 सा न आ वह पृथुयामन्नृष्ये रयि दिवो दुहितरिष्यध्वै ॥४॥
 सा वह योक्षभिरवातोषो वरं वहसि जोषमनु ।
 त्वं दिवो दुहितर्या ह देवी पूर्वहृतौ मंहना दर्शता भूः ॥५॥
 उक्ते वर्यश्चिद्वसतेरपमन्नरश्च ये पितुभाजो व्युष्टौ ।
 अमा स्ते वहसि भूरि वाममुषो देवि दाशुषे मर्त्याय ॥६॥

sugótā te supāthā pārvateshv avāté apās tarasi svabhāno |
 sã na ā vaha prithuyāmann ṛishve rayīm divo duhitar
 ishayaádhyai || 4 || sã vaha yókshábhīr ávátóshe váraṃ vá-
 hasi jósham ánu | tvám divo duhitar yá ha devī pūrváhū-
 tau manhánā darsatā bhūḥ || 5 || út te váyaṣ — || 6 || ५ ||

(६५) पश्चर्पादितमं सूनव

(१-१) पृथुयामन्य सूनव्य बाह्व्यत्यो भगवान् ऋषिः । उवा देवता । पितृषु उन्मः ॥

॥१॥ एषा स्या नो दुहिता दिवोजाः क्षितीरुच्छन्ती मानुषीरजीगः ।
 या भानुना रुशता राम्यास्वज्ञायि तिरस्तमसश्चिदुक्तून् ॥१॥
 वि तद्ययुररुणयुग्भिर्भ्रश्चैश्चित्रं भान्त्युषसश्चन्द्ररथाः ।
 अग्रं यज्ञस्य बृहतो नयन्तीर्वि ता बाधन्ते तम ऊर्म्यायाः ॥२॥

65.

Eshā syā no duhitā divojāḥ kshitīr uchāntī mānushīr
 ajīgaḥ | 'yā bhānūnā rūsatā rāmyāsv ājñāyī tīrās tāmasaḥ
 cid aktūn || 1 || vī tād yayur aruṇayúgbhir āṣvaiḥ etrām
 bhānty ushāsaḥ candrārathāḥ | āgraṃ yajñāsya bṛihatō nā-
 yantīr vī tā bādhante tāma ūrmyāyāḥ || 2 ||

Yours are good roads, easy to be traversed in mountains and inaccessible places. You pass self-luminous over the waters. May you bring to us desirable riches, O daughter of heaven, in your spacious and beautiful chariot. 4

May you, O dawn, bring me opulence. Unopposed you carry riches, as if on your oxen, at your will and pleasure for worshippers. O daughter of heaven, you are divine and lovely, and you are to be worshipped at early hours, when we call you in our ceremony. 5

O divine dawn, when the birds fly forth from their nests, men have to rise to work and earn their sustenance ; O divine dawn, bring ample wealth to the mortal who is near you, the offerer of the oblation. 6

65

This heaven-born daughter of the sky, driving away the darkness for us, wakes up the human beings from their slumber ; she, with her bright lustre, is perceived dissipating the glooms, even through the shades of darkness. 1

The dawns, in beautiful chariots drawn by red rays, shine gloriously as they proceed. On the commencement of the great morning worship, they drive far away the night's surrounding shadows. 2

श्रवो वाजमिषमूर्जं वहन्तीर्नि दाशुषं उपसो मर्त्याय ।
 मघोनीर्विरवत्पत्यमाना अयो धान विधत्ते रत्नमद्य ॥३॥
 इदा हि वो विधत्ते रत्नमस्तीदा वीराय दाशुषं उपामः ।
 इदा विप्राय जरते यदुक्था नि प्स मावते वहथा पुरा चित् ॥४॥
 इदा हि तं उषो अद्रिसानो गोत्रा गवामङ्गिरसो गुणन्ति ।
 व्यर्केण विभिदुर्ब्रह्मणा च सत्या नृणामभवद्देवहूतिः ॥५॥
 उच्छा दिवो दुहितः प्रववन्नो भरद्वाजवद्विधत्ते मघोनि ।
 सुवीरं रयिं गृणते रिरिषुखायमधि धेहि श्रवो नः ॥६॥

śrávo vājani

isham ūrjam vāhantīr nī dāśuṣha uśhaso mārtyāya | ma-
 ghonīr yīravat pātyamānā āvo dhāta vidhaté rātnam adyā
 || 3 || idā hī vo vidhaté rātnam āstidā vīrāya dāśuṣha uśha-
 saḥ | idā viprāya jārāte yād ukthā nī śhma māvate vaha-
 tha purā cit || 4 || idā hī ta usho adrisāno gotrā gāvam
 āngiraso grīṇānti | vy ārkēna bibhidur brāhmaṇā ca satyā
 nṛṇām abhavad devāhūtiḥ || 5 || uchā divo duhitaḥ pratna-
 vān no bharadvājavad vidhaté maghoni | suvīraṁ rayiṁ
 grīṇaté ririḥy urugāyām ādhi dhehi śrávo naḥ || 6 || ॥

(१६) पदपठितम् मूलम्

(१-११) एकादशचर्मयाय मूलस्य वाहेत्यन्यो भगवान् कृपिः । मरुतो देवताः । विप्रस्य उच्छः ॥

॥३॥ वपुर्नु तथिक्त्रिंशं चिदन्तु समानं नाम धेनु पत्यमानम् ।
 मर्त्येभ्यश्चोहमे पीपायं सकृच्छुक्रं दृदुहे पृश्निर्धः ॥१॥
 ये अमयो न शोशुचिभिधाना द्विर्यत्त्रिर्मरुतो वावृधन्त ।
 अरेणवो हिरण्ययाम एषां साकं नृणोः पौंस्येभिश्च भूवन् ॥२॥

66.

Vāpuṛ nū tāc cikitśhe cid astu samānām nāma dhenū
 pātyamānam | mārteshv anyād dohāse pīpāya sakṛic chuk-
 rām daduhe priṣṇir ūdhaḥ || 1 || yé agnāyo nā śosueam
 idhānā dvīr yāt trīr marūto vāvṛidhānta | areṇāvo hiraṇ-
 yāyasa eṣhām sākām nṛiṇmāḥ pauṇsyebhis ca bhūvan
 || 2 ||

Dawns bring fame, food, sustenance, and strength to the mortal, who is a liberal worshipper. May the dawn abounding in wealth, and proceeding with imperial sway bestow this day upon the worshipper nourishment, wealth, and progeny. 3

Verily, O dawns, there is at present wealth to give to your worshipper, the offerer of homage, and to the sage, who recites your praise. If the praise is accepted, then bring to him who is like me such wealth as has been formerly and ever bestowed upon myself. 4

Verily, O dawns, the preceptors through your favour recover the lost wisdom on the summit of the lofty knowledge. With hymn and prayer, they burst open the obstructions of delusions. The sincere invocations of the divines are ever fruitful. 5

O daughter of heaven, possessor of riches, may you shine upon the worshipper, as you have been doing of old on the wise sages. Grant wealth and noble descendants to him, who becomes your devotee, and bestow upon us the wide-spreading glory. 6

66

The cloud-bearing sky and the cow both of them have the same wonderful form and the common name, the *milching one*. The latter one has swelled among mankind for milking, and the other, the interspace, gives milk from her bright udder once only (i. e. in the rainy season). 1

Unsoiled by dust, the golden cosmic chariots of those vital principles are shining like kindled flames, enlarging themselves twofold and threefold at will. They are invested with their great strength and virile energies. 2

रुद्रस्य ये मील्लुपः सन्ति पुत्रा यांश्चो नु दाष्टुर्विर्भर्यै ।
 विदे हि माता मही मही पा सेत्पृश्निः सुभ्येऽर्गर्भमाधात् ॥३॥
 न य ईषन्ते जनुषोऽया न्वन्तः सन्तोऽवद्यानि पुनानाः ।
 निर्यदुहे शुचयोऽनु जपमनु श्रिया तन्वमुश्रमाणाः ॥४॥
 मभू न येषु दोहमे चिदया आ नाम धृष्णु मारुतं दधानाः ।
 न ये स्तोना अयासौ मक्ता न चित्सुदानुरव यासदुमान् ॥५॥

rudrasya yé mīlḥūśah śānti putrá yāñś co nū dá-
 dhīvir bhāradhyai | vidé hí mātá mahé mahí shá sēt prīś-
 niḥ subhvé gārbham ādhāt || 3 || nā yā íshante janúśhó 'yā
 nv àntāḥ sánto 'vadyāni punānāḥ | nīr yād duhré śūcayó
 'nu jósham ānu śriyá tanvām ukshāmāṇāḥ || 4 || makshú ná
 yéshu doháśe cid ayá á náma dhīśhñú mārutaṁ dādha-
 naḥ | ná yé stānā ayāso mahná nū cit sudānur áva ya-
 sad ngrān || 5 || ७ ||

त इदुमाः शवसा धृष्णुषेणा उभे युजन्त रोदसी सुमेके ।
 अर्ध सौपु रोदसी स्वशोचिरामवत्सु तस्थौ न रोकः ॥६॥
 अनेनो वो मरुतो यामो अस्त्वनश्वाद्यमजत्यरथीः ।
 अनवसो अनभीशू रजस्तृर्वि रोदसी पथ्या याति साधन ॥७॥

tá íd ugrāḥ śāvasā dhīśhñūśheṇā ubhé yujanta ródasi
 suméke | ádha smaishu rodasí svāśocir ānavatsu tasthau
 ná rókaḥ || 6 || aneno vo marúto yāmo astv anaśvāś cid
 yām ájaty áratḥ | anavasó anabhīśú rajastúr ví ródasi
 pathyā yati sādhan || 7 ||

They are the offshoots of showerers, cosmic vital powers, whom the nursing firmament is able to foster. They are mighty, and it is known that the great interspace has received the life-germ for the benefit of man. 3

They do not approach men by any conveyance ; they already exist in their hearts, purging away their defects. When these brilliant ones supply their rain water for the gratification of their worshippers, they with their own splendour bedew their bodies. 4

Approaching quite close to them, and repeating the mighty name of the cloud-bearing winds, the worshipper is able to obtain quickly his wishes. The liberal donor pacifies the angry clouds, who otherwise, by nature, are devastating in their might. 5

Those fierce and powerfully arrayed cloud-bearing winds unite by their strength the two beautiful regions of heaven and earth. The self-radiant pair of heaven and earth stands majestically amongst the furious ones like splendour shining with her nature of brightness. 6

May your chariot, O vital principles, be devoid of wickedness. May this chariot, which is without a driver, without horses, without a provender, and without traces, which scatters water and which accomplishes desires, traverses heaven and earth, and paths of the interspace. 7

नास्य वार्ता न तरुता न्वन्ति मरुतो यमवथ वाजसमतौ ।
 तोके वा गोषु तनये यमप्सु स व्रज दर्ता पार्ये अध द्योः ॥८॥
 प्र चित्रमर्कं गृणते तुराय मारुताय स्वतवसे भरध्वम् ।
 ये सहामि महमा सहन्ते रेजते अग्ने पृथिवी मुखेभ्यः ॥९॥
 त्विषीमन्तो अध्वरस्येव दिद्युत्पृथ्व्यवसो जुहोः नामैः ।
 अर्चत्रयो धुनयो न वीर भ्राजजन्मानो मरुतो अधृष्टाः ॥१०॥
 ते वृधन्तं मारुतं भ्राजदष्टिं रुद्रस्य सृनुं हवमा विवासे ।
 दिवः शर्धाय शुचयो मनीषा गिरयो नाप उग्रा अस्पृधन् ॥११॥

nāsya vartā nā tarutā nv āsti mā-
 ruto yām āvatha vājasatau | toké vā gōshu tānaye yām
 apsu sā vrajām dārta pārye ādha dyōḥ || 8 || prā citrām
 arkām grīnaté turāya mārutāya svātavase bharadhvam | yé
 sáhānsi sáhusā sáhante réjate agne pṛithiví makhóbhyaḥ
 || 9 || tvishīmanto adhvarásyeva didyút tṛishucyávaso juhvò
 nágnéḥ | arcātrayo dhúnayo ná vīrá bhrájajjanmāno marúto
 ádhṛishtāḥ || 10 || tām vṛidhāntam mārutam bhrájadṛishtīm
 rudrásya sūnúm havásá vivāse | divāḥ śárdhāya śúcayo
 manīshā girāyo nápa ugrá aspridhran || 11 || *

(११) यमवद्विषमं मृतम्

(१-११) एकादशमं ब्रह्म मृतम् ब्रह्मव्यो भगवान् क्रतिः । विषाचर्या इत्येव । विषुष उच्यते ॥

११॥ विश्वेषां वः मृतां ज्येष्ठतमा गीर्भिमित्रावरुणा वावृधर्थ्यै ।
 सं या रश्मेव यमनुर्यमिष्टा द्वा जना अस्ममा बाहुभिः स्वैः ॥१॥

Vīśveshām vaḥ satām jyéshṭhatamā gīrbhír nitrávarunā
 vāvṛidhādhyai | sām yá raśméva yamátur yāmishṭhā dvā
 jānāni āsamā bāhúbhiḥ svaṭḥ || 1 ||

There is no propeller, no obstructor, of him, whom, O cloud-bearing winds, you protect in battle. He whom you protect, and bless with sons, grandsons, cattle and water, is in war the victor against the herds of his ardent foes. 8

Offer excellent nourishing food to the loud-sounding, quick-moving, self-invigorating company of the cloud-bearing winds. These are the ones who overcome strength by strength. The earth trembles, whilst, O fire-divine, the adorable cloudy-winds terrifically move. 9

The cloudy winds are resplendent, as if illuminators of the sacrifice, bright as the flames of fire. Entitled are they to adoration, and like heroes, they make adversaries tremble. Brilliant and invincible are they from birth. 10

I pay tribute and offer oblations to that exalted company of the cloudy winds, armed with shining lances, the progeny of the supreme divine vital power. The pure and earnest praises of the devout adorer are emulous in their effort of invigorating clouds like waves of floods. 11

I proceed by my praises to exalt you, O light-divine and plasma-divine, the noblest of all that has existence. You two, though apparently not the same in name, are really the firmest controller with your arms, and hold men back from evil as riders check horses with reins. 1

इयं मद्रा प्र स्तृणीते मनीषोप प्रिया नमसा वहिरच्छ ।
 यन्तं नो मित्रावरुणावधृष्टं हृदिर्यद्वा वरुथ्यं सुदान् ॥२॥
 आ यातं मित्रावरुणा सुशस्त्युप प्रिया नमसा हूयमाना ।
 सं यावन्नस्थो अपसेव जनाञ्जुधीयन्श्चिद्यतथो महित्वा ॥३॥
 अश्वा न या वाजिना पूतबन्धू ऋता यद्गर्भमदितिर्भरंथ्यै ।
 प्र या महि महान्ता जायमाना घोरा मर्ताय रिषवे नि दीधः ॥४॥
 विश्वे यद्वा मंहना मन्दमानाः क्षत्रं देवासो अदधुः सजोषाः ।
 परि यद्बुधो रोदसी चिदुर्वी सन्ति स्पशो अदब्धासो अमूराः ॥५॥

iyām mād vām prā stī-
 nīte manīshópa priyā námasā bahír ácha | yantām no mi-
 trāvarunāv ádhṛishtaṁ chardír yád vām varūthyām sudānū
 || 2 || á yātami mitrāvarunā suṣasty úpa priyā námasā hū-
 yāmānā | sām yāv apnasthó apāseva jánāñ chrudhīyatās
 cid yatatho mahitvá || 3 || áṣvā ná yā vājínā pūtābandhū
 ṛitā yád gárbbham áditir bháradhyai | prā yá máhi mahántā
 jāyamānā ghorā mártāya ripāve ní didhaḥ || 4 || víṣve yád
 vām mañhánā mándamānāḥ kshatrām devāso ádadhuḥ sa-
 jóshāḥ | pári yád bhūthó ródasī cid urví sánti spāṣo ádab-
 dhāso ámūrāḥ || 5 || ॥

१०॥ ता हि क्षत्रं धारयेथे अनु द्यून्द्देहेथे सानुमुपमादिव द्योः ।
 दृळ्हो नक्षत्र उत विश्वदेवो भूमिमातान्यां धासिनायोः ॥६॥
 ता विग्रं धैथे जठरं पूणध्या आ यत्सद्यः सभृतयः पूणन्ति ।
 न मृष्यन्ते युवतयोऽवाता वि यत्पयो विश्वजिन्या भरन्ते ॥७॥

tā hí kshatrām dhāráyethe ánu dyūn dṛinhéthe sánun
 upamád iva dyóḥ | dṛilhó nákshatra utá viṣvādevo bhúmim
 átān dyām dhāsínāyóḥ || 6 || tā vigrām dhaithe jathāram
 prīnādhyā á yát sádma sábhṛitayah prīnānti | ná mṛish-
 yante yuvatáyó 'vātā ví yát páyo viṣvajinvā bhárantē || 7 ||

O light-divine and plasma-divine, this prayer of mine has been extended to both of you. Both of you, O dear, are requested to come hither with viands, and move towards the sacrificial place. O munificent divines, may you grant us a safe dwelling, protected from heat, chill, and blast of air. 2

O beloved cosmic light and plasma, invoked with reverence, come to bless the propitious noble works. Through, your bounty, you support men, striving for sustenance as a workman maintains himself by labour. 3

You are the one, who are strong as horses, accepters of pious praise, and embodiment of truth. Powerful mother infinite conceives both of you, who are the mightiest among the mighty since your very birth and terror to the evil forces of mankind. 4

All the divine powers rejoice in your greatness ; with one accord, they accept your supremacy; and since you are pre-eminent over the wide and spacious heaven and earth, your courses are ever true and unimpeded. 5

You manifest princely vigour day after day ; you strengthen the summit of the sky, as it were from the loftiest heaven. Both of you have ordained firm in position the clouds, the mid-space, the sun, the earth, the heaven, and the food fit for man. 6

Both of you encourage the wise, when he quenches his appetite with devotional love and his associates occupy their positions in the chamber of worship, and when the rain, the sustainer of all, is sent down by you, and the young rivers, the maidens, undried, diffuse fertility around without obstruction. 7

ता जिह्वया सदुमेदं सुमेधा आ यद्वां सत्या अग्निर्कृते भूत् ।
 तद्वां महित्वं घृतान्नावस्तु युवं दाशुषे वि चयिष्टमहः ॥८॥
 प्र यद्वां मित्रावरुणा स्पर्धन्प्रिया धाम युवधिता मिनन्ति ।
 न ये देवास ओहसा न मर्ता अयज्ञसाचो अप्यो न पुत्राः ॥९॥
 वि यद्वाचं कीस्तासो भरन्ते शंसन्ति के चिन्निविदो मनानाः ।
 आद्वां ब्रवाम सत्यान्युक्था नकिंद्वेभिर्यतथो महित्वा ॥१०॥
 अवोरित्था वा छर्दिषो अभिष्टौ युवामित्रावरुणावस्कृधायु ।
 अनु यद्वावः स्फुरानृजिप्यं धृष्णं यद्रेण वृषणं युनजन् ॥११॥

tā jihvāyā sādām édām sumedhā ā yād vām satyó aratír
 rité bhút | tād vām mahitvām ghṛitānnāv astu yuvām dā-
 śúshe ví cayishtam ánhah || 8 || prá yād vām mitrávaruṇā
 spūrdhān priyā dhāma yuvádhitā minānti | ná yé devāsa
 óhasā ná mārta áyajñasāco ápyo ná putráh || 9 || ví yād vá-
 cam kīstāso bhārante śānsanti ké cin nivído manānāh | ād
 vām bravāma satyāny ukthā nákir devébhir yatatho mahi-
 tvā || 10 || avór itthā vām chardīsho abhīshṭau yuvór mitrá-
 varuṇāv āskṛidhoyu | ānu yād gáva sphurān řijipyām
 dhṛishṇūm yād ráne vṛīshanam yunájan || 11 || 10 ||

(१८) अथवहित्वं मूलम्

(१-११) अकाशराशेभ्यो मूलम् आर्यम्भ्यो भगवान् ऋषिः । इन्द्रावरुणौ देवौ । (१-८, ११)

प्रथमाष्टकाधिकार्याथ विष्णुः, (९-१०) नवमीष्टकाभ्योश्च जगती छन्दसी ॥

॥११॥ श्रुष्टौ वा यज्ञ उद्यतः सजोषा मनुष्यदृक्त्वर्हिषो यजध्वै ।
 आ य इन्द्रावरुणाविषे अथ महे सुसाय महे आविवर्तन् ॥१॥

68.

Śrashtī vām yajñā údyatah sajóshā manushvād vṛiktá-
 barhisho yájadhyai | ā yá índrāvāruṇāv ishé adyā mahó
 sunmāya mahá āvavártat || 1 ||

The faithful and most wise devotee solicits you with his prayers for supply of water. May you nourished by loving homage, become magnanimous and exterminate the sins of a devotee. 8

O light-divine and plasma-divine may you exterminate those who strive against you and break the laws that are agreeable and beneficial and also those divinities, and mortals, who are not dilligent in adoration, and those who work without faith and those who performing works do not worship and those who do not propitiate you. 9

When the clever priests lift up their voices, then several of them, glorifying other divines, recite flattering hymns, pertaining to selfish ends. Such being the case, we with sincerity request you, that in your magnanimous liberality, please do not associate with these pseudo-divines. 10

On your approach, cosmic light and plasma, protectors of the dwellings, may your great munificence come to us, whilst your praises are uttered, and the devotees offer devotional love, that inspires straight forwardness, resolution and strength. 11

O mighty resplendence-divine and plasma-divine, the young disciple has just now returned, engaged conscientiously with others in offering worship to you to obtain food for him, who, like his ancestor, has made all preparations of performing worship. He has invited both of you to gain glory and happiness. 1

ता हि श्रेष्ठा देवताता तुजा शूराणां शशिष्ठा ना हि भूतम् ।
 मघोनां महिष्ठा तुविशुष्मं ऋतेन वृषतुरा सर्वसेना ॥२॥
 ता गृणीहि नमस्येभिः शूषैः सुन्नेभिरिन्द्रावरुणा चकाना ।
 वज्रेणान्यः शवसा हन्ति वृषं सिषक्त्यन्यो वृजनेषु विप्रः ॥३॥

tā hi śrēśthā devātātā tujā
 śūrāṇām śāvishthā tā hi bhūtām | maghónām mánhishthā
 tuviśuśhma řitēna vṛitraturā sārvasenā || 2 || tā gṛṇīhi na-
 masyēbhiḥ śūṣaiḥ sumnēbhir indrāvāruṇā cakānā | vājre-
 nānyāḥ śāvasā hānti vṛiṭrām śishakty anyo vṛijāneshu vip-
 rah || 3 ||

माभ्य यन्नरंभ्य वावृधन्त विश्वे देवासे नरां स्वगूर्ताः ।
 प्रैभ्य इन्द्रावरुणा महित्वा द्यौभ्य पृथिवि भूतमूर्त्यौ ॥४॥
 स इत्सुदानुः स्वयीं ऋतावेन्द्रा यो यौ वरुण दाशति त्मन् ।
 इषा स द्विषस्त्रेहस्वान्वसत्रयि रयिवतश्च जनान् ॥५॥

॥४॥ ये युवं द्यौश्चध्वराय देवा रयिं धत्थो वसुमन्तं पुरुक्षुम् ।
 अस्मे स इन्द्रावरुणावपि प्यात्प्र यो भनक्ति वनुषामशस्तीः ॥६॥

gnāṣ ca yān nāraṣ ca vāvṛidhānta viśve devāso
 narāṇi svāgūrtāḥ | prāibhya indrāvaruṇā mahitvā dyaūṣ ca
 pṛithivi bhūtām nrvī || 4 || sā it sudānuḥ svāvāñ řitāvēndrā
 yó vām varuṇa dāśati tmān | ishā sā dvishās tared dāsvān
 vāṇsad rayīm rayivātaṣ ca jānān || 5 || ॥

yām yuvām dāṣvādhvarāya devā rayīm dhatthó vasu-
 mantam purukshúm | asme sā indrāvaruṇāv āpi shyāt prā
 yó bhanākti vanuśhām āśastih || 6 ||

You two are the principal ones amongst Nature's forces, deserving worship,— the distributors of wealth, the most vigorous of heroes, the most liberal among the opulent, possessors of vast strength, and destroyers of the entire hosts of adversaries by eternal law. 2

Praise lords of cosmic resplendence and plasma, renowned for all glorious energies and enjoyments ; one of whom slays evil with his punitive justice, the other, intelligent by his might, comes to the aid of the pious when he is in difficulties. 3

When amongst mankind, both males and females, and when all Nature's bounties, spontaneously striving, glorify you, O lords of cosmic resplendence and plasma, you surpass them in greatness and thus, O heaven and earth, you spread wide. 4

He, who spontaneously presents homage to you, O lords of cosmic resplendence and plasma, is liberal, wealthy and upright ; with all his resources he shall conquer his adversary, and win opulence and rich descendants. 5

May that opulence, comprising treasure and abundant food, be ours, which you, O lords of cosmic resplendence and plasma, bestow upon the donor of the oblation, and which baffles the calumnies of the malevolent. 6

उत नः सुत्रात्रो देवगोपाः सुरिभ्य इन्द्रावरुणा रयिः प्यात् ।
 येषां शुष्मः पृतनासु साह्वान्प्र सद्यो द्युम्ना तिरते तनुरिः ॥७॥
 नृ न इन्द्रावरुणा गृणाना पृङ्गं रयिं सौश्रवसाय देवा ।
 इत्था गृणन्तो महिनस्य शर्धोऽपो न नावा दुग्िता तरेम ॥८॥

utā naḥ sutrātró devā-
 gopāḥ sūribhya indravaruṇā rayiḥ shyāt | yésham śúshmah
 prítanasu sāhvān prā sadyó dyumnā tirāte táturiḥ || 7 || ná
 na indrávaruṇā grīṇānā prīṅktām rayim sausravasāya devā |
 itthā grīṇānto mahínasya śārdho 'pó ná nāvā duritā ta-
 rema || 8 ||

प्र सम्राजं बृहते मन्म नु प्रियमर्चं देवाय वरुणाय सप्रथः ।
 अयं य उर्वी महिना महिब्रतः कृत्वा विभात्यजरो न शोचिषा ॥९॥
 इन्द्रावरुणा सुतपाविमं सुतं सोमं पिबतं मयै धृतवता ।
 युवो रथो अध्वरं देववीतये प्रति स्वसरमुप याति पीतये ॥१०॥
 इन्द्रावरुणा मधुमत्तमस्य वृष्णः सोमस्य वृषणा वृषेथाम् ।
 इदं वामन्धः परिषिक्तमस्मे आसद्यास्मिन्बर्हिषि मादयेथाम् ॥११॥

prā samrāje bṛihaté māmma nú priyām ārea de-
 vāya varuṇāya saprāthah | ayām yā urvī mahinā mahibra-
 taḥ krātvā vibhāty ajāro ná śocishā || 9 || indrávaruṇā su-
 tapāv imām sutām sōmani pibatam mādyaṁ dhṛtavratā |
 yuvó rātho adhvarām devāvītaye prāti svāsaram ūpa yāti
 pītāye || 10 || indrávaruṇā mādhumattamaśya vṛṣṇaḥ sōma-
 śya vṛṣhaṇā vṛṣethām | idām vām āndhaḥ pāriśhiktam
 asmé asādyāsmīn bārhiṣhi mādayethām || 11 || 10 ||

O lords of cosmic resplendence and plasma, may our noble men have opulence, of which the divine powers be the guardians. May your great might give victory in battles, and their triumphant glory spread with swiftmess. 7

O divine and glorious lords of cosmic resplendence and plasma, may you quickly bestow upon us wealth for our felicity ; and thus eulogising the strength of you two, mighty divines, may we pass over all difficulties as with boats we cross the waters. 8

Now repeat a sweet and all-comprehensive praise to the imperial mighty divine Lord of plasma, who, endowed with greatness, illumines the spacious heaven and earth with majesty and power. 9

O Lord of resplendence and Lord of plasma, observant of sacred duty, drinkers of the celestial nectar, may you accept these exhilarating tributes of admiration. Your chariot approaches along the road to the place of sacrifice for your acceptance and participation in the offered homage of divine powers. 10

Drink, O resplendence-divine and plasma-divine, showerers of gifts of the sweetest celestial nectar, the shedder of blessings. This beverage of devotion is poured forth by us. May you occupy your respective positions in space and rejoice. 11

(६९) एकोनसप्ततितमं सूक्तम्

(१-८) अष्टषम्यास्य सूक्तस्य बाह्व्यस्यो भरद्वाज ऋषिः । इन्द्राविष्णु देवते । त्रिष्टुप् छन्दः ॥

॥१॥ से वां कर्मणा समिषा हिनोमीन्द्राविष्णू अप्सस्पारे अस्य ।
 जुषेथां यज्ञं द्रविणं च धत्तमरिष्टैर्नः पृथिभिः पारयन्ता ॥१॥
 या विश्वासां जनितारा मतीनामिन्द्राविष्णू कलशा सोमधाना ।
 प्र वां गिरः शस्यमाना अवन्तु प्र स्तोमासो गीयमानासो अर्केः ॥२॥

69.

Sām vām kārmaṇa sām ishā hinomīndrāvishṇu āpasas
 paré asyā | jushéthaṁ yajñāṁ drāviṇaṁ ca dhattam āri-
 shṭair nah pathibhiḥ pārāyanta || 1 || yā viśvāsaṁ janitāra
 matnām īndrāvishṇu kalāṣa somadhānā | prā vām gīrah
 śasyāmānā avantu prā stōmāso gīyāmānāso arkaiḥ || 2 ||

इन्द्राविष्णू मदपती मदानामा सोमं यातं द्रविणो दधाना ।
 सं वामञ्जन्वक्तुभिर्मतीनां सं स्तोमासः शस्यमानास उक्थैः ॥३॥
 आ वामश्वासो अभिमातिषाह इन्द्राविष्णू सधमादो वहन्तु ।
 जुषेथां विश्वा हवना मतीनामुप ब्रह्माणि शृणुतं गिरो मे ॥४॥
 इन्द्राविष्णू तत्पनयाय्यं वां सोमस्य मद उरु चक्रमाथे ।
 अकृणुतमन्तरिक्षं वरीयोऽप्रथतं जीवसे नो रजांसि ॥५॥

In-

drāvishṇu madapati madānām ā sōmaṁ yātaṁ drāviṇo dā-
 dhanā | sām vām añjantv aktūbhir matnām sām stōmāsaḥ
 śasyāmānasa ukthaiḥ || 3 || ā vām āśvaso abhimātishāha īn-
 drāvishṇu sadhamādo vahantu | jushéthaṁ viśvā hāvana
 matnām ūpa brāhmaṇi śṛiṇutaṁ gīro me || 4 || īndrāvishṇu
 tāt panayāyyaṁ vām sōmasya māda urū cakramathe | ākṛi-
 nutam antārikshaṁ vāriyó 'prathatam jīvāse no rājānsi
 || 5 ||

I earnestly propitiate you, by worship and homage, O Lord resplendence-divine and sun-divine, upon the completion of the ceremony. May you accept the offerings, and grant us wealth, and lead us across the conflicts by the unobstructed pathways. 1

May the prayers that are recited reach you, O resplendence-divine and the sun-divine. May the hymns of praises that are chanted reach you. You are the inspirer of all praises and like reservoirs, you store the elixir of divine love. 2

O Lord, resplendence-divine and the sun-like, the Lord of exhilaration, Lord of the joy-giving elixir of devotion, come to accept our love ; bring your wealth of devotion to us. May the hymns chanted by the devotees anoint you completely with brilliance. 3

O Lord of resplendence and the sun-like, let your evil-dispelling steeds bear you here ; may you be pleased with all the invocations of your worshippers, and hear my prayers and praises. 4

O Lord of resplendence and the sun-like, verily, that deed of yours must be glorified, by which, in the exhilaration of ecstasy, you stride over the wide space ; you traverse the wide firmament and make the regions worthy of our existence. 5

इन्द्राविष्णु हविषा वावृधानाग्राहाना नमसा गतहव्या ।
घृतासुती द्रविणं धत्तमस्मे समुद्र स्थः कलशः सोमधानः ॥६॥
इन्द्राविष्णु पिबन्ते मध्वो अस्य सोमस्य दत्त्वा जठरं पृणेशाम् ।
आ ग्रामन्धीमि मदिराण्यग्मन्नुप ब्रह्माणि शृणुतं हव्यं मे ॥७॥
उभा जिग्यथुर्न परं जयेथे न परं जिग्ये कतरश्चनेनोः ।
इन्द्रश्च विष्णो यदपस्पृधेथां त्रेधा सहस्रं वि तदरयेथाम् ॥८॥

īndrāvishṇū havīshā vāvṛidhānāgrādvānā nāmasā rāta-
havyā | ghṛitāsutī draviṇam dhattam asmé samudrá sthaḥ
kalāṣaḥ somadhānaḥ || 6 || īndrāvishṇū pibatam mādhu-
asyā sōmasya dasrā jathāram prīṇethām | ā vām āndhāṁsi
madirāṇy agmann ūpa brāhmāṇi śṛiṇutam hāvam me || 7 ||
ubhā jigyathur nā pārā jayethe nā pārā jigye katarāṣ ca-
nainoh | indraṣ ca viṣṇo yād āpasprīdhethām tredhā sa-
hāsrām ví tād airayethām || 8 || १३ ||

(७७) समानितमं मूलम्

(१-६) वयुवस्यास्य मूलस्य शार्दूल्यो भगवान् ऋषिः । यावावृधिर्या देवेन । प्रगती ४४३ ॥

॥१४॥ घृतवती भुवनानामभिधियोर्वी पृथ्वी मधुदुधे सुपेशसा ।
यावापृथिवी वरुणस्य धर्मणा विष्केभिते अजरे भूरिरेतसा ॥१॥
असंभ्रन्ती भूरिधारे परम्वती घृतं दुहाते सुकृते शुचिव्रते ।
राजन्ती अस्य भुवनस्य रोदसी अस्मे रेतः मिश्रते यन्मनुहितम् ॥२॥
यो वामृजवे क्रमणाय रोदसी भर्ता दुदाशे धिपणे स माधति ।
प्र प्रजाभिर्जायते धर्मणस्परि युवोः सिक्ता विपुरुषाणि सव्रता ॥३॥

70.

Ghṛitāvati bhūvanānām abhisṛiyorvī prithvī madhudú-
ghe supēśasā | dyāvāprithivī varuṇasya dhārmanā vīshka-
bhīte ajāre bhūriretasā || 1 || āsaṣcantī bhūridbhāre páyasvati
ghṛitām duhāte sukrīte śúcivrate | rájantī asyā bhūvanasya
rodasī asmé rétaḥ siñcatam yān mánurhitam || 2 || yó vām
rijāve krāmanāya rodasī mārto dadāṣa dbishane sá sā-
dhati | prā prajābhir jāyate dhārmanas pári yuvóḥ siktā
vīshurūpāni sāvratā || 3 ||

O Lord of resplendence and sun-personified, foremost relisher of divine love, strengthened with sacred offerings, may you, thriving upon oblations, and accepting them offered with reverence, bestow upon us wealth ; for you are an ocean, a pitcher, and a receptacle that holds the elixir of divine love. 6

O Lord of resplendence and sun-divine, full of splendour, drink this sweet celestial nectar to your full satisfaction. May this inebriating drink reach you. May you hear my prayers, and give ear to my callings. 7

You both have ever been victorious ; never have been conquered ; neither of you two has been vanquished. With whom-so-ever you fight, you completely take away from him his entire dominion in the first step, his entire understanding or knowledge in the second step and his entire speech in the third step. 8

70

O radiant heaven and earth, the asylum of created beings, you are spacious, manifold, water-yielding and lovely. By the decree of the venerable Lord, both of you stand parted, each from each. You are undecaying and rich in creative elements. 1

You are ever-lasting pair, with full streams, water-retaining, yielding moisture, well-designed, and benignly purposeful. May you two, heaven and earth, rulers over created beings, pour into us the virile sap, genitive of mankind. 2

O firm-set heaven and earth, who-so-ever mortal being pours offerings to you for your straight-forward course, succeeds in his aspirations. He prospers with progeny. Invigorated by your set laws, are engendered species diverse in forms, but with similar functions. 3

घृतेन द्यावापृथिवी अभिवृते घृतश्रिया घृतपृचा घृतावृधा ।
 उर्वी पृथ्वी होतृवृष्ये पुरोहिते ते इहिप्रा ईळते मुम्रमिष्टये ॥४॥
 मधु नो द्यावापृथिवी मिमिक्षतां मधुश्रुता मधुदुष्टे मधुव्रते ।
 दधने यज्ञं द्रविणं च देवता महि श्रयो वाजसम्भ सुवीर्यम् ॥५॥
 ऊर्जं नो योश्च पृथिवी च पिवतां पिता माता विश्वविदा सुदंसेमा ।
 संरराणे रोदसी विश्वशम्भुवा मनि वाजं रयिमस्मे समिन्वताम् ॥६॥

ghṛitēna dyāvāpṛithivī abhīvṛite
 ghṛitaśriyā ghṛitapṛicā ghṛitāvṛidhā | urvī pṛithivī hotṛivṛīrye
 puróhite té íd víprā ilate sumnám ishtāye || 4 || mádhu no
 dyāvāpṛithiví mimikshatām madhuśrutā madhudúghe má-
 dhuvrate | dádhāne yajñám dráviṇam ca devatā máhi śrávo
 vājam asmé suvīryam || 5 || ūrjam no dyaús ca pṛithiví ca
 pivatām pitá mātá viśvavidā sudānsasā | samrarāṇé ró-
 dasī viśváśambhuva sanīm vājam rayīm asmé sám invatam
 || 6 || 14 ||

(३१) एकममन्तितमं सूनस

(१-६) प्रवृत्त्यास्य सूनस्य वाहेत्यन्यो अग्नाय कृपिः । सविता देवता । (१-३) प्रथम-
 सूचस्य जगती. (४-६) द्वितीयसूचस्य च त्रिष्टुप छन्दसी ॥

उदु देवः सविता हिरण्यया बाहू अयंस्तु सर्वनाय सुक्रतुः ।
 घृतेन पाणी अभि प्रुष्णुते मग्वा युवा सुदक्षो रजसो विधर्मणि ॥१॥
 देवस्य वयं सविनुः सर्वामनि श्रेष्ठे स्याम वसुनश्च दावने ।
 यो विश्वस्य द्विपदो यश्चतुष्पदो निवेशने प्रसवे चामि भूमनः ॥२॥
 अद्वेभ्यः सविनः पायुभिर्द्रं शिवेभिरद्य परि पाहि नो गयम् ।
 हिरण्यजिह्वः सुविताय नव्यमे रथा मार्किनो अघडौम ईशत ॥३॥

71.

Ud u shyá deváh savitá hiraṇyāya bāhú ayaṁsta sáva-
 nāya sukrátuḥ | ghṛitēna pāṇí abhí prushṇute makhó yúvā
 sudáksho rájaso vídharmani || 1 || devásya vayām savitūḥ
 sāvīmani śréshṭhe syāma vásunaḥ ca dāvāne | yó viśvasya
 dvipádo yáḥ cātushpado nivéśane prasavé cási bhūmanah
 || 2 || ádabdhebbhiḥ savitah pāyúbhish tvám śivébhir adyá
 pári páhi no gáyam | hiraṇyajihvah suvitāya návyase rákshā
 mákir no agháśaṁsa īśata || 3 ||

You are surrounded, O heaven and earth, by water. You are the asylum of water. Imbued with water you are the augmenter of water. You are vast and manifold ; you are first propitiated in the cosmic sacrifice. The pious devotees pray to you for happiness, so that the sacred work may be further promoted. 4

May the divine heaven and earth, the effusers of water, the milkers of water, dischargers of the functions of water, the promoters of cosmic sacrifice and the bestowers of wealth, renown, food, and male posterity, join together (in fulfilling the functions of creation). 5

May father-like heaven and mother-like earth, who are all-knowing, and wondrous in their works, grant us vigour. May heaven and earth, mutually co-operating and prompting the happiness of all, bestow upon us posterity, food and riches. 6

71

The divine and benevolent Lord of illumination stretches his golden arms for life and prosperity. Adorable, youthful and sagacious as He is, in the regions, He stretches out both of his hands filled with water to enliven the world. 1

May we enjoy the noblest vivifying force of the Lord of creation, that He may give us excellent riches ; O Lord, you are absolute in the procreation and perpetuation of living beings, bipeds or quadrupeds. 2

May you, O Lord of illumination, provide our dwellings with uninjurable protections, and confer happiness. May you, O golden-tongued, be vigilant for our fresh prosperity ; protect us ; dare not any caluminator harm us. 3

उदु श्य देवः सविता दमना हिरण्यपाणिः प्रतिदोषमस्थान ।
 अयोहनुर्यजतो मन्द्रजिह्वा आ दाशुषे सुवति भृगि वामम् ॥४॥
 उदु अयौ उपवक्तेव वाह हिरण्यया सविता सुप्रतीका ।
 दिवो रोहंस्यरुहतपृथिव्या अरिगमत्पतयत्कञ्चिदभ्यम् ॥५॥
 वाममथ सवितर्यामसु श्रो दिवेदिवे वाममस्मभ्यं सार्वीः ।
 वामस्य हि क्षयस्य देव भृग्या धिया वामभाजः स्यास ॥६॥

úd u shyá deváh savitá dá-
 mūnā hiraṇyapāṇiḥ pratidoshām asthāt | áyohanur yajató
 mandrájihva á dāśuṣhe suvati bhūri vāmám || 4 || úd ū
 ayāñ upavaktéva bāhū hiraṇyáyā savitá suprátikā | divó
 rōhānsy aruhāt prithivyā ārīramat patáyat kác cid ábhvam
 || 5 || vāmám adyá savitar vāmám u śvó divé-dive vāmám
 asmábhyaṁ sāvīḥ | vāmásya hí ksháyasya deva bhūrer
 ayá dhiyā vāmabhájāḥ syāma || 6 || 15 ||

(७२) द्विसप्ततितमं सूक्तम्

(१-५) पञ्चवेदस्यास्य सूक्तस्य बाह्यस्य चो भगद्वात क्रतिः । इन्द्रासोमो देवते । त्रिष्टुप् छन्दः ॥

॥१॥ इन्द्रासोमा महि तद्वा महित्वं युवं महानि प्रथमानि चक्रथुः ।
 युवं सूर्यं विविदधुर्युवं स्वविंश्चा तमांस्यहतं निदध्वं ॥१॥
 इन्द्रासोमा वामस्य उपासमुत्सूर्यं नयथो ज्योतिषा सह ।
 उपद्यां स्कम्भश्रुः स्कम्भेनैनाप्रथतं पृथिवीं मातरं वि ॥२॥

72.

Índrāsomā máhi tád vām mahitváṁ yuvám maháni pra-
 thamáni cakrathuḥ | yuvám sūryaṁ vividáthur yuvám svār
 víśvā támānsy ahatam nidāś ca || 1 || índrāsomā vāsáyatha
 ushāsam út sūryaṁ náyatho jyótishā sahá | úpa dyám
 skambhāthu skámibhanenáprathatam prithivīm mātáraṁ ví
 || 2 ||

May the divine, munificent, golden-rayed, golden-jawed, adorable, sweet-spoken sun-divine rise regularly at the close of night. May he bestow abundant and desirable food upon the donor of the oblation. 4

May the Lord of illumination, the sun-divine, stretch forth his golden well-built arms like an orator, he rises from the ends of the earth, ascends to the summit of the sky, and, moving along, delights everything that exists. 5

May he get for us, O Lord, the grace of happiness today, grace tomorrow, grace day by day. You are the giver of ample grace, and of graceful living. May we, by this prayer, become partakers of your divine grace. 6

72

O resplendence-divine, great is your grandeur. You have created achievement, and the first great elements of Nature. You have made known to man the sun and the element of happiness ; you dissipate the glooms and destroy the revilers. 1

O lords of resplendence and bliss, you bestow light to the dawns ; you upraise the sun with his splendour ; you prop up the sky with the supporting pillar of the firmament ; you spread out the earth, the mother of all. 2

इन्द्रासोमावहिमपः परिप्रां हथो वृत्रमनु वां द्यौरमन्यत ।
 प्राणीस्येग्यतं नदीनामा समुद्राणि पप्रथुः पुरुषि ॥३॥
 इन्द्रासोमा पक्वमास्यन्तर्नि गवामिदं धुर्वक्षणासु ।
 जग्मथुर्नपिनद्धमामु रुशच्चित्राभु जगतीष्यन्तः ॥४॥
 इन्द्रासोमा युवमङ्ग तर्त्रमपत्यसाचं श्रुत्यै रगथे ।
 युवं शुष्मं नर्यं चर्पणिभ्यः सं विच्यधुः पृतनापाहमुग्रा ॥५॥

īndrāsomāv āhim apāḥ parishthām hathó vṛitrām ānu
 vām dyaúr amanyata | prārṇānsy airayatam nadīnām ā
 samudrāṇi paprathuḥ purūṇi || 3 || īndrāsomā pakvām āmāsv
 antār ní gāvām íd dadhathur vakshāṇāsu | jagṛibhāthur
 ānapinaddham āsu rūṣac citrāsu jāgatīshv antāḥ || 4 || īn-
 drāsomā yuvām aṅgá tárutram apatyasācam śrútyam ra-
 rāthe | yuvām śúshmam nāryam carshanībhyah sám vivya-
 thuḥ pṛitanāshāham ugrā || 5 || 10 ||

(७३) त्रिमयनिर्गमं सक्रम

(१-३) वृत्रस्यास्य सक्रम्य वाहेस्पत्यो भग्नान् क्रविः । वृहस्पतिर्देवता । विपुष उग्रः ॥

॥१॥ यो अद्रिभित्प्रथमजा कृतावा वृहस्पतिर्गाङ्गसो हविष्मान् ।
 हिवर्हस्मा प्राघर्मसत्पिता न आ रोदसी वृषभो रोदसीति ॥१॥
 जनाय चिद्य ईयेत उ त्येकं वृहस्पतिर्देवहो चकार ।
 घन्वृत्राणि वि पुगे दर्दरीति जयज्ज्वैर्मित्रान्पुम्सु माहेन ॥२॥
 वृहस्पतिः समजयद्दमनि महो व्रजान् गोमतो द्वयं ण्यः ।
 अपः मिषामिन्तस्वर्गप्रतीतो वृहस्पतिर्हन्त्यमित्रमकैः ॥३॥

73.

Yó adribhít prathamajā ṛitāvā bṛīhaspátir āṅgirasó ha-
 víshmán | dvibárhajmā prāgharmasát pitá na ā ródasī vṛi-
 shabhó roravīti || 1 || jānāya cid yá ívata u lokám bṛīhaspá-
 tir deváhūtau cakāra | ghnán vṛitrāṇi ví púro dardarīti já-
 yañ chātrūñr amítrān pṛitsú sáhan || 2 || bṛīhaspátīḥ sám
 ajayad vásūni mahó vrajān gómato devá esháh | apāḥ śi-
 shāsan svār ápratīto bṛīhaspátir hānty amítram arkash
 || 3 || 17 ||

O lords of resplendence and bliss, you put an end to the dragon of darkness and evil forces, the obstructers of water, for which the heaven venerates you both ; you urge on the streams of the rivers until they have replenished numerous oceans. 3

O lords of resplendence and bliss, you deposit the mature milk in the unripe udders of cows ; you retain the white secretion within these variously coloured cattle. 4

O lords of resplendence and bliss, verily, you bestow upon us renowned rich blessings, eradicators of pain and poverty, and also offsprings ; O divine powers, you invest men with strength, that makes them victorious over all adversaries. 5

73

The Lord preceptor of universe is the breaker of the impediments of knowledge, the first born, sovereign Lord of creation, the observer of truth, the vital essence personified, the partaker of the homage, the traverser of two worlds. He abides in the region of enlightenment to us a father ; and showerer of blessings. His divine voice thunders in heaven and on the earth. 1

The Lord preceptor of universe, appoints a region for the man to perform divine worship diligently. He destroys impediments of knowledge, conquers adversaries, overcomes evils, and demolishes numerous citadels of evil forces. 2

The Lord, perceptor of universe, conquers the treasures (of vicious people) and wins over pastures and cattle with a purpose to appropriate waters. He destroys the adversary of firmament (i. e. the cloud). 3

(१-४) चतुःस्रविंशतमं मन्त्रम्

(१-४) चतुर्ध्वज्यास्य पञ्चदश वाहेयन्तो भग्नान् कृपिः । सोमार्द्रो देवेन । विष्णुः सः ॥

॥ १ ॥

सोमार्द्रा धार्यथासमर्थः । प्र वामिष्टयोऽग्मश्नुवन्तु ।
 दमेदमे मम गत्वा दधानां शं नो भूते द्विषे शं चतुष्पदे ॥ १ ॥
 सोमार्द्रा वि बृहते विपुचीममीवा या नो गयमाविर्विशं ।
 अरे वधिथां निर्ऋतिं पराचैरस्मे भद्रा सोऽश्रवसानि सन्तु ॥ २ ॥

74.

Sómārudrā dhārayethām asuryāṁ prā vām ishtāyó 'raṁ
 aṣṇuvantu | dāme-dāme saptā rātnā dādhanā śāṁ no bhū-
 tam dvipāde śāṁ cātushpade || 1 || sómārudrā ví vṛihatam
 víshūcim āmīvā yā no gáyam āvivésha | āré bhādhethām úr-
 ritim parācair asmé bhadrá sausravaśāni santu || 2. ||'

सोमार्द्रा युवमेतान्यस्मे विश्वा तनृषु भेषजानि धत्तम् ।
 अयं स्यते मुञ्चते यन्नो अस्ति तनृषु बृहं कृतमेनो अस्मत् ॥ ३ ॥
 त्रिग्यायुधौ त्रिगमेहेनी मुशेयो सोमार्द्राविह सु वृळते नः ।
 प्र नो मुञ्चते वरुणस्य पाशाद्रोपायते नः सुमनस्यमाना ॥ ४ ॥

sómā-

rudrā yuvām etāny asmé víśvā tanúshu bheshajāni dhat-
 tam | áva syatam muñcátam yān no ásti tanúshu bad-
 dhām kritām éno asmát || 3 || tigmāyudhau tigmáhetī su-
 sévau sómārudrāv ihá sú mṛīlatam naḥ | prā no muñca-
 tam várūṇasya pásād gopāyátam naḥ sumanasýāmānā
 || 4 || 18 ||

O lords of bliss and vitality, may you hold fast your divine sway. May our prayers, recited in every dwelling, adequately reach you. May you, possessor of the seven precious things, bestow happiness upon us; happiness upon our bipeds and quadrupeds. 1

O lords of bliss and vitality, expel the wide-spread sickness, that has entered into our dwellings ; keep off poverty, so that she stays far away, and may prosperous means of sustenance be ours. 2

O lords of bliss and vitality, may you grant all these medicaments for the ailments of our bodies ; set free and draw away the committed sins, that cling to our persons. 3

O sharp-weaponed, sharp-arrowed, profoundly-honoured, lords of bliss and vitality, grant us happiness in this world; propitiated by our praise, preserve us ; liberate us from the noose of supreme ordainer. 4

(७१) पञ्चममन्त्रिनं मृतम

(१-१०) एकानविंशत्युक्त्याम्ब मृतस्य भारद्वाजः पायुर्हविः । (१) प्रथमर्षो बभूव, (२) द्वितीयाया धनुः,
 (३) तृतीयाया म्या, (४) चतुर्थ्या भार्गवी, (५) पञ्चम्या इषुतिः, (६) षष्ठ्याः पुष्योक्त्या मारुतिरुक्ता-
 धर्म्य च रश्मयः, (७) सप्तम्या भस्वा, (८) अष्टम्या रश्मः, (९) नवम्या रश्मिर्मा, (१०) दशम्या
 ब्राह्मणपितृभ्योमयापायुर्विषीपुपाणा, (११-१२, १३-१६) एकादशत्रिंशत्तृतीमसृष्टीपोरुक्तीना-
 मियवः, (१७) यवोदुष्टाः पतोरः, (१८) चतुर्दश्या हस्मदनः, (१९) समदुष्टा युद्धभूमि-
 कश्चक्रमण्यन्त्याह्वयः, (२०) भद्रादुष्टा नमोभोमवकणाः, (२१) एकानविंशत्याश्च देवा नम्य च
 देवताः । (१-१, ७-९, ११, १४, १६) अथर्वाविपञ्चमां सप्तम्याविपञ्चम्याकादशीचतुर्द-
 श्यादशीनाञ्च त्रिष्टुप्, (६, १०) एकादशत्वीत्रांमवी, (१३-१३, १५-१६, १८)
 द्वादशीमयोदशीपञ्चदशीपोदश्येकोनविंशतीनामनुष्टुप्, (१७) सप्तदश्याश्च मङ्गिस्तुष्टांसि ॥

॥१०॥

जीमूतस्येव भवति प्रतीकं यद्वर्मी याति समुद्रामुपस्थं ।
 अनाविद्धया तन्वा जयत्य स त्वा धर्मणा महिमा पिपर्तु ॥१॥
 धन्वना गा धन्वनाजि जयेम धन्वना तीराः सुमर्षा जयेम ।
 धनुः शत्रोरपकामं कृणाति धन्वना सर्वाः प्रदिशा जयेम ॥२॥
 वक्ष्यन्तीवेदा गनीगन्ति कर्णं प्रियं सुखायं परिपश्यजाना ।
 योषेव शिञ्जे वितनाधि धन्वज्या ह्ययं समने पापयन्ती ॥३॥

75.

Jīmūtasyeva bhavati prāṭikam yād varmī yāti samūdhām
 upāsthe | ānāviddhayā tanvā jaya tvām sū tvā dharmāṇo
 mahimā pipartu || 1 || dhānvanā gā dhānvanājīm jayema
 dhānvanā tīvrāḥ samādo jayema | dhānuḥ śātror apakāmāni
 kṛṇoti dhānvanā sārvaḥ pradīṣo jayema || 2 || vakshyānti-
 veda ā ganiganti kārṇam priyām sūkhāyam pariśhasvajānā |
 yōsheva śiṅkte vītatādhi dhānvañ jyā iyām sāmāne pāra-
 yanti || 3 ||

ते आचरन्ती समनेषु योषा मातेव पुत्रं विधृतामुपस्थं ।
 अप शत्रून्विध्यतां संविद्वाने आर्वा इमे विष्फुरन्ती अमित्रान् ॥१॥
 वक्ष्णीनां पिता बहुस्य पुत्रश्चिञ्चा कृणाति समनावगत्य ।
 ह्युधिः सङ्गाः पृतनाश्च सर्वाः पुष्टे निनकां जयति प्रवृत्तः ॥२॥

té ācārantī sāmāneva yōshā mātēva putrām bh-
 bhitām upāsthe | āpa śātrūn vidhyatām samvidāne ārtai
 imé vishphurāntī amitrān || 4 || bahvīnām pitā bahūr asya
 putrāḥ cīṣcā kṛṇoti sāmānavagātya | śishudhīḥ sūnikāḥ prī-
 tanāḥ ca sārvaḥ prīṣthé nīnaddho jayati prāvṛtāḥ || 5 || 10 ||

When a warrior equipped with an armour advances in the front line of battles, his form is like that of a thunderous rain cloud. May you be conquerer with your body unwounded. May the strength of your armour protect you. 1

May we win the cattle of the enemies with the bow. With the bow may we be victorious in battle. May we be winners in our hot encounters. May the bow bring grief and sorrow to our adversaries. Armed with the bow may we subdue all hostile countries. 2

This bow-string, drawn tight upon the bow and making way in battle, repeatedly approaches the ear as if embracing its friend (the arrow) and proposing to say something sweet and loving, as a woman whispers. 3

May the two extremities of the bow act consentaneously, like a wife and sympathizing (with her husband) uphold (the warrior) as a mother nurses her child upon her lap. And may they moving concurrently, and harrassing the foe scatter his enemies. 4

The quiver, slung on the back, pouring its shafts vanquishes all opposing and shouting armies. It is like a father of many daughters and sons, who clang and cry as father goes to battle. 5

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रथं तिष्ठन्नयति वाजिनः पुरो यत्रयत्र कामयन्ते सुपारथिः ।
 अभीष्टानां महिमानं पनायन् मनः पश्चादनु यच्छन्ति रथमयः ॥६॥
 तीव्रान्घोषान्कृण्वन् वृषपाणयोऽश्वा रथेभिः सह वाजयन्तः ।
 अवक्रामन्तः प्रपदैर्मित्रान् क्षिणन्ति शत्रून्पचयन्तः ॥७॥

rāthe tīṣṭhan nayati vājinaḥ puró yātra-yatra kāmā-
 yate sushārathīḥ | abhīṣṭānām mahimānam panāyata mānaḥ
 paścād ānu yachanti raṣmāyaḥ || 6 || tivrān ghóshān kṛi-
 nvate vṛṣhapāṇayó 'śvā rāthebbhiḥ sahā vājāyantaḥ | ava-
 krāmantaḥ prāpadair amītrān kṣhiṇānti śātrūn ānapavya-
 yantaḥ || 7 ||

रथवाहनं हविर्गम्य नाम यत्रायुधं निहितमस्य वर्गः ।
 तत्रा रथमुप शुभं मन्देन विश्वाहा वयं सुमनस्यमानाः ॥८॥
 स्वादुषमदः पितरो वयोधाः कृच्छ्रेऽश्रितः शक्तीवन्तो गभीराः ।
 चित्रमेना इषुबला अमृत्राः सतोर्वीरा उग्रो व्रतमाहाः ॥९॥
 ब्राह्मणासुः पितरः सोम्यासः शिवे नो द्यावापृथिवी अनेहसा ।
 पूषा नः पातु दुरिताद्वैतावृधो रक्षा मार्किनो अघडीम ईशान ॥१०॥

rathavāhanam havir asya nāma yātrāyudham
 nīhitam asya vārma | tātrā rātham ūpa ṣagmānaḥ sadema
 viśvābhā vayāṁ su-manasyāmānāḥ || 8 || svāduṣhaṁśādaḥ pi-
 tāro vayodbhāḥ kṛichreśritaḥ śaktīvānto gabhīrāḥ | citrasenā
 īṣhubalā amṛidhrāḥ satóvīrā urāvo vrātasāhāḥ || 9 || brāhma-
 ṇāsah pītarah sōmyāsah śivé no dyāvāpṛithivī anehāsā |
 pūṣhā naḥ pātu duritād ritāvṛidho rākṣhā mākīr no aghā-
 māma īṣata || 10 || २० ||

The skilful charioteer guides his strong horses witherso-ever he wishes. See and praise the efficacy of the reins, which from behind declare the driving excellence of the person. 6

The horses raising the dust with their hoofs rush on with the chariot, and utter loud neighings. They do not retreat, but trample with their forefeet upon the enemies and destroy them. 7

The spoil borne off on his car, in which his weapons and armoury are deposited, is the appropriate oblation of the warrior. So let us here, daily pay tributes to the helpful joy-bestowing car. 8

The guards of the chariot, revelling in the savoury spoil, are distributors of food, protectors in calamity, armed with spears, resolute, beautifully arrayed, strong in arrows, invincible, of heroic valour, robust and conquerers of numerous hosts. 9

May the learned intellectuals, the progenitors, presenters of the herbal offerings, the observers of truth, protect us : may the faultless heaven and earth be propitious to us : may the nourisher Lord preserve us from misfortune ; let no caluminator prevail over us. 10

॥२१॥

मुपुर्णं वस्ते मृगो अस्या दन्तो गोभिः संनद्धा पतति प्रमृता ।

यत्रा नरः सं च वि च द्रवन्ति तत्रास्मभ्यमिषवः शर्म यमन् ॥११॥

ऋर्जति परि वृत् नोऽश्मा भवतु तस्तनूः ।

सोमो अथि ब्रवीतु नोऽदितिः शर्म यच्छतु ॥१२॥

suparṇāṁ vaste mṛigó asyā dānto góbhiḥ sāmṇaddhā
patati prásūtā | yātrā nāraḥ sām ea ví ea drāvanti tātṛā-
smābhyam īshavaḥ śārma yañsan || 11 || r̥jīte pári vṛīndhi
nó 'śmā bhavatu nas tanūḥ | sómo ádhi bravītu nó 'ditiḥ
śārma yachatu || 12 ||

आ जङ्घन्ति मान्वापां जघनां उपे जिघ्रते ।

अश्वजनि प्रचेतसोऽश्वान्त्समत्सु चादय ॥१३॥

अहिग्वि भोगैः पर्येति बाहुं ज्याया हेति परिवाधमानः ।

हस्तघ्नो विश्वा वयुनानि विद्वान्पुमान्पुमसं परि पातु विश्वतः ॥१४॥

आल्लक्ता या हृक्षीर्ण्यथो यस्या अयो मुखम् ।

इदं पर्जन्यरेतस इत्यै देव्यै बृहन्नमः ॥१५॥

ā jaṅghanti sāmva eśhām jaghānān
āpa jighmate | āśvājani prācetaso 'śvān samātsu codaya
|| 13 || āhir iva bhogāḥ pāry eti bāhūṁ jyāyā hetīm pari-
bādhamānaḥ | hastaghno víśvā vayúnāni vidvān pūmān pū-
māñsam pári pātu viśvātaḥ || 14 || ālāktā yā r̥r̥uṣīr̥shny
átho yāsyā áyo mūkham | idām parjānyaretasa īshvaḥ de-
vyaḥ bṛihān nāmāḥ || 15 || 21 ||

The arrow puts on a (feathery) wing : the (horn of the) deer is its point : it is bound with the sinews of the cow : it alights where directed : wherever men assemble or they disperse, there may the shafts provide security. 11

O straight-flying (arrow), defend us ; may our bodies be strong as stone : may the blissful Lord speak to us encouragement and may the mother infinity grant us success. 12

It is the whip, with which the skilful charioteers lash the thighs and scourge the flanks of the steeds, may it urge the horses in battles to march on. 13

The hand-gloves, imparting protection from the abrasion of the bow-string, surrounds the forearm like a snake with its convolutions : may the brave man, experienced in the arts of war, defend a combatant on every side. 14

This praise (be offered) to the cosmic celestial arrow, a seed in the precipitation of cloud-divine, whose point is anointed with venom, and whose blade is of iron. 15

॥६२॥

अवसृष्टा परा पतु शरव्ये ब्रह्मसंशिते ।
 गच्छामित्रान्प्र पद्यस्य मामीषां कं चनोच्छिषः ॥१६॥
 यत्र वाणाः संपतन्ति कुमारा विशिखा इव ।
 तत्रानो ब्रह्मणस्पतिरदितिः शर्म यच्छतु विश्वाहा शर्म यच्छतु ॥१७॥

ávasṛṣṭā parā pata śaravye bráhmasaṁśite | gáchā-
 mītrān prá padyasva mánúshām kām canóc chishah ॥ 16 ॥
 yátra bāṇāḥ sampátanti kumārā viśikhā iva | tátrā no bráh-
 maṇas pátir áditiḥ śarma yachatu viśvāhā śarma yachatu
 ॥ 17 ॥

मर्माणि ते वर्मणा छादयामि सोमस्त्वा राजाभृतेनानु वस्ताम् ।
 उरर्वरीयो वरुणस्ते कृणोतु जयन्तं त्वानु देवा मदन्तु ॥१८॥
 यो नः स्वो अरणो यश्च निष्टयो जिघ्रीमति ।
 देवान्ते सर्वे धूर्वन्तु ब्रह्म वर्म ममान्तरम् ॥१९॥

mármāṇi te vārmaṇā chādayāmi sōmas tvā rájāmrī-
 tenānu vastām | urór vāriyo vāruṇas te kṛṇotu jáyantam
 tvānu devā madantu ॥ 18 ॥ yó naḥ svó āraṇo yás ca ní-
 shṭyo jīghāṁsati | devás tām sārve dhūrvantu bráhma vārma
 manantarām ॥ 19 ॥ 22 ॥

O arrow, whetted by prayers, fly when discharged, go forcefully, come down on the adversaries, strike them home, and spare not one of the enemy. 16

Where arrows alight like boys with shaven-heads : may the Lord of Treasury, BRAHMANASPATI, may the mother infinity grant us happiness ; grant us happiness every day. 17

I cover your vital parts with armour; may the royal Lord of bliss invest you with ambrosia : may the venerable Lord give you what is more than ample : may the divinities rejoice in your victory. 18

Whoever, whether an unfriendly relative or a stranger, desires to kill us, may all the divinities destroy him : prayer is my best armour. 19



NOTES

Book 6
Hymns 1-75

षष्ठं मंडलम्
सूक्तानि १-७५



NOTES OF BOOK No. 6

Hymn-1

1. *Tvam hi agne prathamah manota asyab dhiyaba abhavah—*
(i) O Agni, on whom the mind of gods is attached, (हे अग्ने, देवानां मनो यत्नोत सम्बद्धं भवति, तादृशो भवसि—*Sayana*); (ii) the divinity on whom the minds of the gods are fastened; i.e., firmly concentrated; he is called *manota* (Ait.-Br. II.10.1).

Manota, the one who goes with the speed of mind. (मनोता मनोबद् यन्ता—*Daya*.).

Prathamah, the first one (प्रथमः प्रादिमः—*Daya*; the foremost, the supermost (प्रथमः प्रतमः प्रकृष्टतमः पूर्वभावी वा—*Sayana*.)

Dasma, the learned, who overcomes pains (दस्मः दुःखोपशमितः)—*Daya*;
pleasing one (दशंनोप)—*Sayana*.

2. *Ilah*, इलः, of the speech; of the earth (*Daya*.); of the fire.

Ilah pede, on the footmark of *Ila* or earth, i.e. the fire-altar (इलः भूम्याः वेविलक्षणायाः पदे स्थाने—*Sayana*).

3. *Visvaha*, all days (विस्वहा सर्वाणि दिनानि—*Daya*.); at all times (सर्वेषु कालेषु—*Sayana*).

4. *Namesa*, नमसा, by food etc.; by the piercing qualities of the thunderbolt, since नमस् is a synonym of food, and *vajra* both (Nigh. II.7; II.20).—*Daya*.; by the offerings or by the prayers (नमसा हविषा स्तोत्रेण वा—*Sayana*).

Namani cit dadhire yajniyau etc. they repeat those thy names, *jatavedas*, *vaisvanara* etc. which are to be uttered at sacrifices. (यज्ञियाणि यज्ञयोग्यानि नामानि नमनीयानि वैश्वानरो जातवेदा इत्यादीनि इधिरे धारयन्ति प्रपथा नामसाधनानि स्तोत्राणि इधिरे—*Sayana*). However, Dayananda understands by *namani* water and other names (नामानि जलानि संज्ञा वा नाम = उदक, Nigh. I.12). According to *Sayana*, *namant* may also mean hymns, or means of adoration.

5. **Jananam**, जनानां, for men, for the gift of men, particularly of sons, or male posterity—जनानां पुत्रादीनाम्—*Sayana*.

Pita, पिता, the one who protects like the father, पिता पितेव पालकः ।

Mata, माता, the one who gives respect like the mother, or one worthy of respect, माता मातेव मान्यप्रदः—*Daya*.

Manusanam, मानुषाणां, of people, of those who recite hymns (मानुषाणां मनुष्याणां स्तोत्राणां—*Sayana*).

6. **Saparyenyah**, worthy of praise or adoration (सपर्वण्यः पूज्यः—*Sayana*); worthy of devotion (सेवितुमर्हः—*Daya*).

7. **Rocanena**, रोचनेन, by light (रोचनेन प्रकाशेन—*Daya*.); by the path of the sun (रोचनेनादित्येन दिवमगमय इति वा सम्बन्धः ; आदित्यमार्गेणेत्यर्थः—*Sayana*).

Anayah didyanah divah agne brhata rocanena, O adorable Lord or fire-divine, do thou, shining with exceeding lustre, lead men to heaven. (*Wilson*).

8. **Nitosanam**, निज्जोशनम् the destroyer (of substances) पक्षार्याणां हितकं—*Daya*.; the destroyer of foes (शत्रूणां हितकं—*Sayana*).

Vispatim, विश्वपति, lord of men (प्रजापालकं—*Daya*.); *Sayana* explains the epithet as constant, characterising priests and their employers, implying, perhaps, their regular and perpetual observance of religious institutes (नित्यानां ऋत्विग् यजमान-लक्षणानां विश्वपति स्वामिनं—*Sayana*).

9. **Sasame**, शशमे, our praising (शशमे प्रशंसामि । शशमान इति षचित् कर्म—*Nigh. III.14*.).

Hymn-2

2. **Sma** = स्म, **Sma** = verily.

2. **Carsanayah**, men, people.

Yajnebbib, with public works like teaching and studying etc. (यजेभिः श्रव्ययज्ञाध्यापनाविभिः—*Daya*.); with sacrifice.

Girbbh, with speech; with recitations; with praises (गीभिः वाग्भिः—*Daya*; स्तुतिभिः—*Sayana*).

Vaji, the virile; the strong; one with speed (वाजी वेवमान्—*Daya*; वाजो गमनं—*Sayana*). And therefore, may also be the sun (तद्वाजं सूर्यः—*Sayana*).

Avrkah Vaji tvam yatī, the inoffensive sun proceeds to thee (*Wilson*). According to the Taittiriya Brahmana, (II.1.29), the sun at the evening enters into fire, whence it is that the latter is visible throughout the night (अग्निं वावादिह्यः सायं प्रविशति तस्मादग्निर्वातनक्तं दृश्यते). According to another passage of the same Brahmana, the three *vajins* are fire, wind and the sun ((अग्निर्वायुः सूर्यस्ते वै वाजिनः T.Br. I.6.3.9; also वायुः सन्तिरादित्यो वाजी, T. Br. I.7.8).

5. Nasat, pervades (नसत् व्याप्नोति । नसति व्याप्तिरुक्ता, Nigh. II.18—*Daya*; नसत् व्याप्नुयात्, नसति व्याप्तिरुक्ता—*Sayana*).

Vayavantam, along with descendents (वयावन्तं—वयाः तावाः पुत्रपौत्रादि-सप्तमाः—*Sayana*); rich with affluence (बहुपदार्थं युक्तं—*Daya*).

Ksayaṃ, a house, a dwelling (क्षयं गृहं—*Daya*).

6. Kṛpa, with favour or kindness (कृपा कृपा—*Daya*); by praise; by that which is able to compel the presence of a deity. (कृपा अग्निमुक्ती-करणसमर्थया स्तुत्या स्तूयमानः—*Sayana*). The word may mean also *by lustre*; *by blaze*.

See also देवो देवाज्या कृपा (R̥v. I.127.1); In the Nirukta VI.8, we have: The god with favour turned towards the gods, देवो देवान् प्रत्यक्षया कृपा—कृपतेर्वा । कल्पतेर्वा; also कृपा कृप्नुतेर्वा, कल्पतेर्वा (*Kṛp* is derived from the root *Kṛp*—to pity; or from *klp*, to manage; to be able or capable).

See Yv.XVII.10 also; कृपा सामर्थ्येन दीपया वा (कृपू सामर्थ्ये कल्पनं कृप् विष्पू, यथा कल्पनया सामर्थ्येन दीपया वा ।—*Mahidhara*).

7. Rānvah purī-iva juryyah—To be had recourse to, as to an old *Raja* giving good counsel in a city (पुरीव नगरां पूर्वः बीजां वृद्धो हितोपदेश्य राजेव रणवः रमणीयो गन्तव्यो वा भवति—*Sayana*; like a beautiful city, पुरीव यथा रमणीया नगरी, पूर्वः बीजः रणवः रममाणः—*Daya*).

8. **Svadhā gayah**, स्वधा गयः, food and house (स्वधाघनं, गयः गृहं—*Daya.*).

11. **Ta tarema**, perhaps, may we cross over those sins which have been existing from previous life (ता तानि व्यवहितानि जन्मान्तरकृतानि च पापादीनि तरेम—*Sayana*).

Hymn-3

1. **Tyajasa**, by giving away ; by abandonment (त्यजसा त्यागेन—*Daya.*); by a shield (by a weapon instrumental in causing abandonment or escape—त्याजनसाधनेनायुधेन—*Sayana*).

3. **Surudhah**, the dispellers of darkness, and possessors of light, and hence the sun (शुरुधः यः शुक्रमन्धकारहितकं तेजो दधाति स सूर्यः—*Daya.*); the dispellers or obstructers of sorrows, and hence cows (शुरुधः न शुचः शोकस्यरोधघ्निकीर्गश्च—*Sayana*).

Vanejah, born in a forest (वनेजाः घरण्ये जायमानः—*Sayana*); born in the beam of rays (किरणसमुद्भावे जायते सः—*Daya.*).

Aktoḥ, of the night (प्रस्तोः रात्रेः—*Daya.*, प्रस्तुरिति रात्रिनाम—*Nigh.I.7*).

Ayam, अयं अग्निः, it stands for fire, which is beautiful and charming—*ranvah* रण्वः रमणीयः, and has been born in the midst of woods, वनेजाः ।

4. **Dravib na dravayati daru dhaksat**, as a goldsmith fuses a metal, the same way the fire burns timber (द्रविर्न । द्रविर्द्रवयिता स्वर्णंक्रुहः । स यथा स्वर्णादिकं द्रावयति तथा सर्वं वनं द्रावयति । मूर्तंभूतं सर्वं भस्मसात्करोत्ययं—*Sayana*).

Jihvam, flame (जिह्वां ज्वालां—*Sayana*); words or speech (वाणी—*Daya.*).

Dravib, one who fuses, like a goldsmith—*Sayana*; the mode by which speech easily flows out (द्रवीभूत्योज्ज्वारणक्रिया—*Daya.*).

In this verse, we have been told that as a goldsmith fuses gold and the rest, so Agni reduces the wood to ashes. On this Wilson remarks : Perhaps something more than simple fusion of metals is implied: the alchemical calcining or permutation of them, would be more analogous to the burning of timber or its reduction to ashes.

5. *Ayasah na dharam*, the edge of iron or a metal. The word *dhara*, धारा, is also a synonym of speech (वाङ्मयम्)—Nigh. I.11; also *Daya*.

Ayas, has here the force of the Latin *ferrum* (*Wilson*); it stands for gold or metal in general (*Daya*.); an article like an axe made of iron also (यथा, अयोमयस्य परस्वादेर्धारां प्रलेप्सु कामस्तीक्ष्णो करोति तद्बलम्—*Sayana*).

7. *Supatni*, the two who have a brilliant husband, this may be Agni or Indra (*Wilson*), (सुपत्नी शोभन पतिके—*Sayana* ; शोभनः पतिर्वयोस्ते—*Daya*.).

A *rodasi vasuna dam*, having subjugated the foes, fills up earth and heaven with wealth (रोदसी धावापुषिषी वसुना धनेन इन् वसुमन्त्रन्तु इमवन् वा पूरयति—*Sayana* ; धनेन वो वसयति तम्—*Daya*).

8. *Dharyobhih*, by those who can hold or can provide support (धायोभिः धारकैर्गुणैर्वा—*Daya*.); a support and hence a horse (धारकैरस्वीरिव—*Sayana*).

Rbhurna, like the sun; like the man of wisdom. (रभुर्न उव भावमानः सूर्य इव—*Sayana*; मेधावी—*Daya*.).

Hymn-4

For verse 7, see Nir. I.17.

1. *Samana*, battle (समनमिति संग्रामनाम—Nigh. II.17); समनं.= समना (विमन्त्रेराकारादेवः—*Daya*.); with speed or with willing mind; also *yajna* (समानं मन्यन्ते अहिमन् देवानिति समनो यज्ञः—*Sayana*).

2. *Canah*, food (पतः पन्नं—*Sayana*; पन्नादिकं—*Daya*.).

Vlsvayub, full life; food, the life-sustenance of all (विस्वायुः पूर्यायुः—*Daya*.; सर्वाणि सर्वेषां जीवनहेतुर्वाः—*Sayana*; प्रायुः, पन्ननाम, food, Nigh.II.7).

3. *Inoti*, pervades all with light, illuminates (इन्दति अर्थितिकर्मा—Nigh. II.18; इन्दति भासा सर्वं व्याप्नोति सोऽग्रम्—*Sayana*; इन्दति प्राप्नोति—*Daya*.).

Na, like; directly (इव, अस्त्युपमावस्य सप्रत्यर्थे प्रयोगः—Nir. VII.31—the particle of comparison is here used in the sense of 'directly', as 'place it directly here', cf. Rv.I.88.19—यावन्मातृपुत्रसो न प्रतीकम्—as long as the birds of beautiful wings wear *directly*).

Panayanti, celebrate (पनयन्ति स्तापयन्ति—*Daya*).

Asnasya cit, मग्नस्य चित्, of the dispersed evil beings (व्यापकस्य चित्—*Daya*); व्यापनशीलस्यापि राक्षसादेः, the pervader, of *raksas* and the like—*Sayana*; may be a proper name—*Wilson*).

5. **Rastri**, the master; the lord (राष्ट्री ईश्वरः, राष्ट्रीतीश्वरनाम—Nigh. II.22, like *aryah*, *niyulvan* and *ina*; राष्ट्रं राज्यं, तद्वान्; राष्ट्री ईश्वरनामैतत्—*Sayana*).

6. **Arkath**, by the piercer like a bolt (मर्कः वज्रवच्छैवर्कः मर्क इति वज्रनाम, thunderbolt—Nigh. II.20); by the sunrays (मर्चनीयेः किरणेः—*Sayana*).

7. **Indram na tva savasa devata vayum prnanti**—This line is quoted by the Nirukta, I.17, in refuting the idea of those who think that one should not study etymology, since in the verse itself we have the characteristic marks—like Indra, like Vayu, the gods fill thee with strength.

Arkasokaih, by the clarification of cereals etc. (मर्कशोकेः सन्नादीनां शोधनैः—*Daya*); with sacred praises (मर्चनीयेः पूजनीयेः शोके दीक्षितमियुक्तं; मर्कशोकरचनीयेः व्रतस्य दीक्षितकरणैः स्तोत्रैः साधनभूतैस्त्वां संप्रजामहे, with excellent illuminating praises; it may also be an epithet of *agni* with *yukta* understood, endowed with or possessed of excellent radiance,—*Sayana*).

Hymn-5

1. **Visvavarani puruvarah**, sought of many, acceptable of all (विश्ववाराणि विश्वैः सर्वैर्वरणीयानि पुरुवारः बहुभित्तुतः स्वीकृतः—*Daya*).

2. **Puru-anika**, पुरुष्पनीक, with multiflames (पुर्वणीक, बहुज्वाल—*Sayana*); with many armed forces (पुरुष्यनैकानि सैन्यानि यस्य तत्सम्बद्धौ—*Daya*).

Yajnyesah, capable of undertaking the duties of sacrifice (यज्ञियासः यज्ञानुष्ठानं कर्तुं योग्याः—*Daya*); the adorable deities (*Wilson*); the householders who perform the sacrifice (यज्ञार्हा यजमानाः—*Sayana*). According to *Wilson*, the sense implied by *Sayana* is obviously incompatible with what follows.

4. **Sanutyah**, residing in a secret place; abiding in secret (सन्तुह्यः। सन्तुह्रित्यन्तर्हितनाम। अन्तर्हिते देशे वर्तमानः सन्—*Sayana*); one having the intermediate secrets of knowledge, or a person of excellent nature

(सनुत्यः निर्णितान्तहितेषु सिद्धान्तेषु भवः साधुर्ग—*Daya*). Sanutah is a synonym of *nirnitantaritha*, Nigh.III.29, सनुतरिति निर्णितान्तहितनाम ।

Tapistha tapasa tapasvān tapa—Most resplendent, blazing with radiance, with your own imperishable flames consume him who injures us. Dayananda refers these words to a man of austerity, who leads a life of dedication and sacrifice, and eliminates everything which is vicious. (तपा तापय तपस्वीभव वा, तविष्ट प्रतिशयेन तपः, तपसा ब्रह्मव्यं प्राणायामादिकर्मणा—*Daya*.).

6. **Tuyam**, speedily; with quickness, त्वयमितिसिप्रनाम—Nigh.II.15

Hymn-6

1. अञ्छा=अञ्छ For verse 5, see Nir. IV. 17

Kṛsnayamam, the dark-pathed (कृष्णयामं कृष्णवर्त्मनि—*Sayana*); the one by whom the path has been made attractive (कृष्णा कथिता यामा येन तम्—*Daya*.).

Rusantam, white-coloured (रुसन्तं श्वेतवर्ण—*Sayana*); inflicting injury (हितन्तं—*Daya*.); brightshining.

Viti, by shine; by sacrifice (वीती वीत्या कान्तेन यज्ञेन—*Sayana*); by pervasiveness (वीत्या व्याप्त्या—*Daya*.).

Vatajutesah, speedy like wind (वातजुतासः वायुरिववेगवन्तः—*Daya*.); fanned or impelled by wind (वातेन प्रेरिताः—*Sayana*).

Navagvah, the rays, newly radiated out, fresh rising (नवग्वाः नूतन-गमनास्ते रश्मयः—*Sayana*; नवीन गतयः—*Daya*.).

4. **Ksam vapanti**, क्षां वपन्ति, shear the earth, burns up the plants on the earth, (क्षां पृथिवीं भूमिं वपन्ति मुण्डयन्ति—*Sayana*); literally shave the earth, since plants are like the hairs of the earth; put seeds into the earth (*Daya*.).

Yatayamanah adhi sanu prsneh, displaying its own point or flame upon the summit of the mountains upon the earth (पुलेः नागारूपाया भूमेः । मग्नि उपरि सानु समुच्छ्रितं देवं पर्वताग्रादिकं प्रति यातयमानः स्वकीयमग्निं व्यापारयन्—*Sayana*); Wilson sees in these lines an allusion to the eruption of volcanoes.

5. **Dayate vanani**, consumes the forests (The Nirukta quotes this passage to show that the word *dayatih* (दयतिः) has several meanings: (i) to protect as in *Kathaka* Sam. XIX.3—नवेन पूर्वं दयमानाः स्वाम (let us protect the old with new); also Yv. XXVIII.16; (ii) to give or to divide (Rv. I.84.7—य एक इद् विदयते वसु, who alone here distributes wealth); (iii) to burn as in Rv. VI. 6.5—दुर्वं तु भूमौ दयते वनानि (Irresistible, dreadful, he burns the forests); (iv) to slay, as in Rv. III.34.1—विददसुर्दयमानो वि शत्रून् (the treasurer-knower slaying his foes).

7. One can appreciate the repetition of *citra* (चित्र) in the first half of the verse and *candra* (चन्द्र) in the second half.

Hymn-7

For verse 6, see Nir. VI.3.

1. **A janayanta Devah**, gods, Nature's bounties, who generates agni; the word may also mean priests who generates fire by attrition (देवाः स्तोतार ऋत्विजो देवा एव वा; वा जनयन्त यज्ञाभिमुह्येन प्रजीजनन्, शरण्योः सकाशादुपपाद्यन्—*Sayana*; विद्वांसः जनयन्ति—*Daya*.).

2. **Nabhim yajnanam**, the bond of sacrifices; the link of rituals, the centre of all dedicated virtuous actions (यज्ञानां ज्योतिष्ष्टोमादिभागानां नाभिं नहुनं बन्धकं तथा—*Sayana*, सत्यक्रियामयानाम् मध्यभागं—*Daya*.).

5. **Yat jayamanah pitroh upasthe**, when born on the lap of fathers (यत् यदा त्वं पित्रोः छात्राभिमृष्योः उपस्थे उपस्थानेऽन्तरिक्षे—*Sayana*); i.e. born in the midspace, the *antariksa*; to Dayananda, the parents are the learning, the *Vidya* and the preceptor, *acarya* पित्रोः जनकयोरिव विद्याऽऽचार्ययोः उपस्थे समीपे).

Vayunesu, on the paths (वयुनेषु गन्तायेषु मार्गेषु—*Sayana*); all disciplines of knowledge from that of the earth to that of the supreme Lord (पृथिवीमारभ्य परमेश्वरपर्यन्तानां विज्ञानेषु—*Daya*.),

6. **Vayah-iva ruruhuh sapta visruhah**, here according to Nir. VI.3, *visruhah* means waters or streams (विस्त्रुह प्रापो भवन्ति, विस्रवणात्), from flowing, (*vi*+*sru*). The seven streams grew like branches (वयाः शाखाः इव सप्त सर्पणशीलाः सप्तसंख्याः वा, विस्त्रुहः नद्यश्च गंगाद्याः, वस्त्रुः रोहति—*vayah* = branches, *sapta* = flowing or seven in numbers, *-visruhah*—rivers (like the Ganga etc.—*Sayana*). Again *vayah*=birds (वया इव सर्पिण इव—*Daya*.).

This refers to the cosmic sacrifice in which the sun (the celestial fire) causes vapours to rise from the oceans (just as smoke rises from the fire-ritual); and finally they condense in the form of rain, which floods the flowing channels of rivers. This again gives rise to the misconception that the smoke that rises from sacrificial fires becomes clouds in the atmosphere, where rain falls and rivers are filled (see Wilson).

Hymn-8

For verse 4, see Nir. VII.26.

1. *Jatavedasah, vaisvanaryaya agnaye*, the three stand for fire or agni; *jatavedah* = one who knows all that is born (जातवेदः जातानां वेदितुर्वैश्वनराग्नेः—*Sayana*); the one existing amongst the born (जातेषु विद्यमानस्य —*Daya.*); one who knows all that is in the creation (see our notes on I.44.4). The Unadi Kosa refers to *jatavedah, sarva-vedah, and visva-vedah* in a group (unadi, IV.228).

The Nirukta (VII.19) has the following passage of significance : From what root is *Jatavedah* derived ?—He knows all created beings (जातानि वेद ; also भूतानि वेद—*Brhaddevata*, II.30; प्राणो वै जातवेदाः, स हि जातान् वेद *Ait. Br.* II.39); or he is known to all created beings (जातानि वै न विदुः); or else he pervades every created being (जाते जाते विद्यत इति वा); or he has all created beings as his property or wealth (जातवित्तो वा, जातधनः); or he has all created beings as his knowledge i.e. discernment (जातविद्यो वा जातप्रज्ञानः)। The Nirukta here refers to an untraced Brahmana passage : that because as soon as he was born, he found the cattle, that is the characteristic of the *Jatavedas* ; and also, therefore in all seasons, the cattle move towards Agni—यत् तज्जातः पशून्विन्दत, तज्जातवेदसो जातवेदस्त्वम् । तस्मात् सर्वान् ऋतून् पशवोऽग्निमभिसर्पन्ति—(*Mait.Sam.* I.8.2). For *Jatavedas*, see *Rv.* I.99.1. May we press Soma (i.e. dedicate our entire devotion) for the *Jatavedas* (to the all knowing God). He takes us across troubles like a river by means of a boat (जातवेदसे सुनयाम सोमम्)।

There is another Vedic verse (X.188.1); प्रनूनं जातवेदसमश्च हिनोत बाजिनम् । एवं नो बहिरासदे ॥ May you impel *Jatavedas*, the strong horse, to sit on this our *barhih*. With your actions, you impel *Jatavedas*, who pervades everywhere, or else, it may be a simile, i.e. *Jatavedas*, who is like a horse, may he sit on this *barhi* (grass). In the ten books of the *Rgveda*, there is but a single hymn, containing three stanzas in the Gayatri metre, addressed to *Jatavedas*. But, the Nirukta further says, whatever is addressed to Agni, is also addressed to *Jatavedas* ; not only the terrestrial Agni but also the upper two lights (the lightning and the Sun) are also called *Jatavedas* (तदे तदेकमेव जातवेदस्यं गायत्री वृत्तं इत्यद-

यीषु पिबते, यत् किञ्चिद्वह्मण्यं तज्जातवेदसानां स्थाने गृज्यते । स न मन्येतायमेवाग्निरित्यप्येते उत्तरे ज्योतिषी जातवेदसी उच्येते ततो नु मध्यमः—See उबु त्वं जातवेदसं—here the sun is Jatavedas (I.50.1)—Nir. VII.19-20.

The Nirukta discusses the term *vaisvanara* in details (VII.21) : From what root is *vaisvanara* derived ? For, he leads all men : विश्वान्-एतन् नयति ; or all men lead him (विश्व एनं नरा नयन्तीति वा) ; or else, *vaisvanara* may be a modified form of *visvan-ara* (विश्वान्+अर), i.e. who pervades all created beings. Who have in Rv.I.98.1 (वैश्वानरस्य सुमती स्याम); may we continue to be the grace of *vaisvanara*, for he is the august sovereign of all beings. Since the very inception, he is taking excellent care of the entire universe. Vaisvanara accompanies (or stretches) with the rising sun (इतो जातो विश्वमिदं वि षष्टे वैश्वानरो यतते सूर्येण)—born from this world, he surveys the entire universe.

The authorities also say, that the *vaisvanara* is the atmospheric fire (वल्को वैश्वानरः । मध्यम इत्याचार्याः । षड्वक्त्रं वा ह्येनं स्तोति—Nir. VII.22), and therefore, seers praise him with regard to the phenomenon of rain ; for we have that the *Vaisvanara*. Agni killed the demon (*vrtra*), shook the waters, and shattered *sambara* (वैश्वानरो दस्युमग्निर्जघन्वा षड्भूतोत्काष्ठा षड् षम्बरं भेत्—Rv.I.59.6) ; i.e. he releases waters from the clouds and sends it down.

The *vaisvanara* is not only the fire of the midspace, it is of the celestial region. In this connection, the Nirukta quotes a passage from the Aitaraya Brahmana (VIII.9) also, the Kausitaki Brahmana (IV.3), meaning, that the oblation assigned to *vaisvanara* is distributed in twelve potsherds, for his function is twelvefold (अथापि वैश्वानरीदो द्वादशकपासो भवति । एतस्य हि द्वादशविधं कर्म, and there is another untraced passage : that Aditye verily is Agni *vaisvanara*, (असी वा आदित्योऽग्निर्वैश्वानरः). We have further a liturgy (निविद), addressed to *vaisvanara*, the sun : आ मी षा मात्या पृथिवीम् (untraced quotation in the Nirukta). Further we have a Chāndomika Sukta (छान्दोमिकं सूक्तं), addressed to *vaisvanara*, as the sun; he shone present in heaven (दिवि पृष्ठो प्ररोचत). There is another Havispantiya Sukta, (हविष्पान्तीयं सूक्तं, the libation to be drunk) addressed to *vaisvanara*, the sun (X.88).

The terrestrial fire is verily regarded as *vaisvanara*, so says, Sakapuni. These two upper lights are called *vaisvanara* also. The terrestrial fire is called *vaisvanara*, because it is engendered from them (i.e. from the upper lights). But how ?—where the lightning fire strikes a place of shelter, it retains the characteristics of the atmospheric fire, i.e., flashing in waters and becoming extinguished in solid bodies, as long as that object is not seized upon. But as soon as it is seized upon this very terrestrial fire is produced, and becomes extinguished in water, and blazes in solid bodies.

The Nirukta then argues, how the terrestrial fire could be related to the celestial fire, i.e. the sun. We have. The sun having first revolved towards the northern hemisphere, a person holds a polished white copper or crystal, focusing the sun-rays in a place where there is some dry cow-dung, without touching it: it blazes forth, and this very terrestrial fire is produced. (मयादित्यात् । उदीचि प्रपगसमावृत्त आदित्ये कंसं वा मणिं वा परिमृज्य प्रतिस्वरे यत्र शुक्लगोमयन संस्पृशंषन् धारयति तत्प्रदीप्यते । सोऽयमेव सम्पद्यते । Also see. Rv. I.98.1 (वैश्वानरो यतते सूर्येण—i.e. *vaiśvanara* stretches with the sun. But the sun cannot stretch together with his own self. A particular thing stretches together with something different only. One kindles this fire from this world, the rays of that one becomes manifest from the other world. Having seen the conjunction of their light with the flames of this terrestrial fire, we had the above remarks (that the *vaiśvanara* stretches with the sun).—Nir.VII.23.

Dayananda derives the word in several ways: the sun is so called because it is the illuminator of the entire world (वैश्वानराय सर्वस्य विश्वस्य प्रकाशकाय); the one who leads the entire world is also *vaiśvanara* (यो विश्वान् सर्वान् पदार्थान् नयति); a world citizen (विश्वेषु नरेषु विराजमानः); one glorified everywhere (विश्वस्मिन् प्रकाशमानः); and the world-leader (विश्वस्य नायकः) ।

4. “The mighty seized him at the lap of the waters; the tribes, attended on the king worthy of honour. The messenger brought agni from the sun, *matarisvan* brought *vaiśvanara* from afar.” According to Nir. VII.26, seated in the lap (उपस्थे), means in the bosom of waters, i.e. in the mighty world of the atmosphere (महत्पृथ्वरिसलोकैः), the groups of mighty atmospheric bounties seized him like tribes who wait upon the king. Worthy of honours, having panegyrics addressed to him, or worthy of respect (or worthy of adorations), whom the messenger of gods brought from the shining one, the sun, who drives away darkness, who impels all things and who is very far. (Alternatively) the seer called *matarisvan*, the bringer of this *vaiśvanara* fire. The *matarisvan* is air; it breathes in the atmosphere, or moves quickly in the atmosphere. (Nir. VII.26).

Hymn-9

For verse 1, see Nir.II.21.

The entire hymn is devoted to the mysteries of creation, and the divine light of the Supreme.

1. “The black day and the white day, the two regions roll on with (activities) worthy of knowledge. As soon as born, the *vaiśvanara* agni, like a king, has overcome darkness with high light.”

Kṛṣṇam ahah, arjūnam ahah, कृष्णं ग्रहः, अर्जुनं ग्रहः—black and bright days. Here the black day is night; the white day is bright day.

Vedyabbih—worthy of knowledge, i.e. which should be known (Nir.I.21).

2. **Na aham tantum na vi janami otum na yam vayanti sam-are atamanah.** Sayana refers to two interpretations of this line, the first one by traditionalists (*sampradayavidah*), and the second one by metaphysicists (*atmaviduh* or the vedantins). In this line we have a figurative allusion to the mysteries of sacrifice (*yajna*), or of creation as such. According to the traditionalists, the threads (*tantu*), of the warp are the metres of the Vedas, and those of the woof (*otu*) are the liturgic prayers, and ceremonial, the combination of which two is the cloth or sacrifice.

According to the other interpretation, alluding to creation, the *subtile* elements are the threads of the warp and the *gross* ones are those of the woof, and their combination is the universe.

Now who is *putrah* (पुत्रः) here i.e. the son belonging to the upper region, and who is *pitra* (पित्रा), the father belonging to the lower region i.e. born after the creation. Metaphysically, in creation, the lower self (the souls) are the children, and our Lord, the creator is the father. This may be referring to the mystery of the first son born without parents.

Putrah, the son, the man (पुत्रः मनुष्यः—*Sayana*); the virtuous, the giver of happiness (पुत्रः पवित्रः सुखप्रदो वा—*Daya*.).

Avarena, the terrestrial fire (of the lower region) fire (प्रवरेण प्रवस्तात् अस्मिन्लोके वर्तमानेन वैश्वनराग्निना नृशिष्टः सन्—*Sayana*).

Parah, of the upper region, the sun (परः परस्तादमुष्मिन् लोके वर्तमानो यः सूर्यस्तस्य—*Sayana*).

No man, however, taught by a father born after creation can rightly know anything previous to his birth, either in this world or in the other.

3. **Anyena pasyan,** contemplating the world under a different manifestation ; or as the sun whilst upon earth Agni (*vaisvanara*) is manifest as fire.

The supreme creator alone knows the threads of warp and woof. He is the protector of ambrosial water, the seed of life, whilst one moves in the cycle of life, both above and below; from lower species to higher and vice versa.

5. **Dhruvam jyotiḥ**, the steady light; the light is that of the Supreme Lord, with whose light, the entire creation throbs with life (तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति—Svet. Up. VI. 14); the light of knowledge, that emanates from within, from the Lord seated in the innermost cevity of our hearts.

Mano javistham, with speed greater than that of mind (see मनेजदेकं मनसो जवीयो—Isa. Up. 4).

Jyotiḥ nibitam, see यो वेद निहितं गुहायां परमे व्योमन् Taitt. Ar. VIII. 1; also तद्देवा ज्योतिषां ज्योतिरायुर्होपासतेऽमृतम्—Br. Up. IV. 4.16.

Hymn-10

2. **Manata**, see earlier references; attachment, self-possession (I. 152.6—*mamateyam*); mother of Dirghatomas, highly spiritual (ममता नाम ब्रह्मवादिनी दीर्घतमसो माता—*Sayana*).

5. **Puruvajabhiḥ**, with abundant viands; with abundant understanding and human efforts (पुरुवाजाभिः बहुज्ञानपुरुषाद्यं युक्तभिः—*Daya*.; बहुवन्तैः—*Sayana*).

6. **Bharadvajesu**, in offerings of nutritious viands. See I.59.7; Nir.III.17, Bharadvaja is called from being brought up (भरणाद् भारद्वाजः) from the root √भृ; also the persons who bring up by supplying food etc. (भरद्वाजेषु ये वाजानन्नादीनि भरन्ति तेषु—*Daya*.).

The seer of the hymn is Bharadvaja, of the family of Bṛahaspati. **Satau**, in battles; in life struggles (सातो संग्रामे—*Daya*.); Nigh.II.17 शूर सातो=धाजसातो=सङ्ग्राम=battle)

7. **Satahimah**, शतहिमाः=शतं वर्षाणि=शरदः शतं; full hundred years (lit. one hundred winters; one hundred rainy seasons; one hundred autumns). (शतहिमाः शतं हेमन्तान् संवत्सरान्—*Sayana*). For *Satahimah*, see I.73.9; II.1.11; VI.4.8; 10.7; 12.6; 17.15; 24.10; ix.74.8.

Inuhī, may go away (the evils or evil persons go away) (वि इनुहि विविधं इनुहिभ्यानुहि—*Daya.*; गमय—*Sayana*), and *ila* (इला) or speech or food may increase. (इला वाचमन् वा—*Daya.*; (इला=वाङ्मय, Nigh I.11;=अन्ननाम, II.7)

Hymn-11

1. **Agni, mitra, varuna, maruts, nasatyas**—See earlier references. For *Agni*, (I.1.1); *Mitra* (I.2.7), *Varuna* (I.2.7) and also our Introduction, (Vol.I. p. 147-156); for *Maruts* (Vol.I.p.187); for *Agni* see Nir.VII. 14-17, for *Varuna*, Nir.X.3-4; for *Mitra*, Nir.X 21-22)

Agnih, अग्निः—Its sphere is the earth (Nir.VII.5); he is the foremost leader (अग्निः कस्मात्, अग्रणीर्भवति); he is led foremost in the sacrifices (अग्रं यज्ञेषु अग्रणीयते); he makes everything to which it inclines, a part of himself (अग्नं नयति सन्नममानः); he is a drying agent (अवनोपनो भवतीति स्थोलाष्ठी वि, *Sthaulasthivi*); it does not make wet; it does not moisten (न वनोपयति न स्नेहयति). Again, it is derived from three verbs (*Sakapuni*): from going, from shining or burning and from leading (त्रिम्य आख्यातेभ्यो जायत इति शाकपूणिः । इताद्, from going; अस्ताद् दग्धाद् वा, from shining or burning; नीताद् from leading); he indeed takes the letter *a* (अ) from the root *i* (इ) to go, and the letter *g* (ग) from the root *anj* (अङ्ग), to shine or *dah*, to burn; with root *ni* (नी), to lead as the last member. (Nir.VII.14).

Mitra, मित्र—*Mitra* is so called because he preserves from destruction (मित्रः प्रमोते । ज्ञायते); or because he runs measuring things together (√मी) (समिन्वानो द्रवतीति वा); or the word is derived from the causal of the verb *mid* (√मिद), to be fat (मेदयतेर्वा). See—मित्रो जनान् यातयति—(Rv.III.59.1; Nir.X. 21.22).

Varuna, वरुण—*Varuna* is so called because he covers (√वृ)—(वरुणो वृणोतीति सतः—see नीचीनवारं वरुणः—Rv. v.85.3)—Nir.X.3-4).

For the dyad *Mitra-Varuna*, see our Introduction, Vol.I.p.155, Nir. VII.10.

Nasatya, absence of untruth or vice or of vicious actions (नासत्यो अविद्यमानासत्यावरणो—*Daya.*); the leaders of truth or the two having truth as their nature; or born of nose; another name of twin—*asvins* (नासत्यासत्यस्य नेतारो सत्यस्वभावान्वे वा नासिकां प्रभवो वासिक्वो—*Sayana*).

4. **Panca janah**, five persons, one the yajamana and four priests (जनाः=मनुष्याः; ऋत्विग् यजमान सक्षणाः, yajamana and the four priests—Brahma, udgata, hota and-adhvaryu—*Sayana*); the five vital *pranas* (पञ्च प्राणाः—*Daya*).

5. **Surye na caksuh**, just as the eye in the sun; just as the light of the sun makes the eyes to function ((यथा सूर्ये सर्वस्य प्रेरकं चादित्ये प्रकाशकं तेजः समवेति तद्वत्—*Sayana*).

Hymn-12

For verse 4, see Nir.VI.15.

1. **Todasya**, of the pain or trouble of the one distressed or tormented (तोदस्य व्यथायाः—*Daya*.) **today** is yajamana or the institutor of sacrifice who undergoes the pain of austerity (तुद्यते तपसा पीड्यते इति तोदो यजमानः, तस्य—*Sayana*).

3. **Todah adhvān na**, like the sun on his path.

Todah is distress or torment (तोदः व्यथनं—*Daya*.); also the sun, the giver of light (तोदः सर्वस्य प्रेरकः सूर्यः, स इवाध्वनिं स्वमार्गेऽन्तरिक्षे प्रद्योत द्योतते प्रकाशते—*Sayana*).

Adroghah na, like the one, not liable to be distressed or harmed (अद्रोघो न अद्रोघघ्न्यः—*Sayana*); or it may imply the vital air, the non-injurer or the sustainer or all, i.e. the wind (प्राणरूपेण सर्वेषामद्रोघा वायुरिव तादृशः—*Sayana*); or free from avarice or malignancy, (अद्रोघः द्राह्महितः न इव—*Daya*.).

4. **Etari na**, like worth having (एतरी प्राप्तव्य इव *Daya*.); **etari** is goer (एतारि गन्तरि—*Sayana*); like praises which being present in a man soliciting, going, or applying to another, are the yielders of great pleasure (याचमाने पुरुषे विद्यमानानि स्तोत्राणि यथात्यन्तं सुखकराणि—*Sayana*).

Susaih, by the pleasure giving prayers (सूषैः सुखकरैः स्तोत्रैः—*Sayana*); by strength etc. (बलादिभिः—*Daya*.).

Usrah pita-iva jarayayi yajnaib, like a procreating bull, (*Agni*) has been generated with sacrifices. Here *usri* means father or cow-father, i.e. the bull उग्र इव गोपिताजायि यज्ञैः—*Nir. VI.15*); just as the father pro-

creates or takes care of the child, or like a bull (पिता पालयिता वत्सानां जनको बोलो वृषभ इव—*Sayana*); impetuous in act as the bull (the progenitor of calves).

Hymn-13

2. *Tvam bhagah nah*, you with the enjoyable splendour or you who art adorable (भगः भवनीयः एवं नः प्रसम्भ्य—*Sayana*; भगः भवनीयैश्वर्यः नः प्रसमाकं—*Daya*).

3. *Sajosa naptra apam*,—you associated with the grandson of the waters; it refers to fire or to the lightning, born of clouds or waters (तन्त्रो मे पातयित्रा पुत्रेण मध्यमस्थानेन वेद्युताग्निना सजोयः संगतः—*Sayana*); consentient with the grandson of the waters (*Wilson*).

6. *Vibayah*, the great ones (विहाय=महत्—*Nigh.* III.3)

Hymn-14

6. The repetition of the verse VI.2 11

Hymn-15

2. *Bhrgvah*, enlightened sages (भृगवः विदांसो मनुष्याः—*Daya*).

Vitabhavye, in the offerer of oblations (name of a *maharshi*, —*Sayana*). If applied to Bharadvaja (meaning a spiritually enlightened person), this will be an appellative, he by whom oblations are offered. See the next verse.

3. *Vitahavyaya Bharadvajaya*—one of the two can be taken as the appellation of the other: Then, *bharat*=bearer: *vaja*=oblation or food or strength. *Vita*=offered, *havya*=oblation (to Bharadvaja, by whom is offered oblation; or to *vitahavya*, the bearer of the oblation (or of food or of strength). For one who has obtained the obtainable (वीतहव्याय प्राप्त प्राप्तव्याय—*Daya*.); for the one who has attained enlightenment (भरद्वाजाय धृतविज्ञाय—*Daya*.)

5. *Etasasya*, of the horse (*Nir.* I.114; *Mahidhara*, *Yv.* XVII.10; एतस्य अश्वस्य—*Daya*.); of *Etasa* (a *psi* of this name, *Sayana*).

A horse or a brahmana (derived from *eti* one who goes or reaches (एति प्राप्नोतीति एतशः=एतशः, एतशो or एतशाः, एतशसो एकोऽन्तोऽपरः सान्तः—Unadi III.149). See also the following references:

एतशः, *etasah*, I. 121.13; 168.5; II. 19.5; V. 31.11; 81.3; VII. 63.2; 66.14; IX. 16.1; 64.19; 108.2; X. 53.9.

एतशम्, *etasam*, I. 54.6; 61.15; IV. 17.14; 30.6; VIII. 1.14; 6.38; 50.9; IX. 63.8.

एतशस्म, *etasasya*, VI. 15.5

एतशा, *etasa* VIII. 70.7

एतशो, *etase*, V. 29.5

एतशेभिः, *etasebhih*, VII. 62.2; X. 37.3; 49.7

11. Yajñasya va ni-sitim va ut-itim va

Nisitim=continuously being sharpened (नितरां तीक्ष्णतो—*Daya.*); perfection, accomplishment (निश्चिन्तिः—संस्कारः—*Sayana*); **uditim**—rising, coming up (उर्विति उदयं—*Daya.*); going up or over (उद्गमनं—*Sayana*).

15. Compare it with VI. 2.6. (repetition of दुरिता तरेम ता तरेम तवावसा तरेम).

16. **Urnavantam** etc. The Aitaraya Brahmana (I. 28) has the following : कुलायमिव ह्येतद् यज्ञे क्रियते यत्तत्तुहारवाः परिधयो गुग्गुलूनास्तुकाः सुगन्धि तेजनानि; with this as an authority, *Sayana* amplifies thus : the altar is built up like the nest of a bird, *kulaya*, with circles, *paridhayayah*, of the wood of the *khayar* or *devadaru* in which *avīsambandhah romavīśech*, sheep's wool (*avilomani*) and fragrant resins, the materials of incense (*guggula-dhupa-sandhanam*) are placed (etc. *uttaravedyam śhapitah samhharah*) these appurtenances are placed in the northern corner.

(ऊर्णावन्तम् ऊर्णास्तुकावन्तं, योनिम् उत्तस्वेदिमक्षणं स्थानं, कीदृशं योनिम्—कुलायिनम् । कुलायो बीडम्, तत्सदृशं गुग्गुलूनादि संभारेणोपेतम् । धृतवन्तं व्याधरणाज्ययुक्तम्—*Sayana*).

17. **Ankuyantam amuram**, wandering deviously, but not bewildered, *Sayana* refers to the legend of Agni's attempting at first to run away from the gods (रेवेन्मः पलायवम्). (अंकुयन्तं कुत्सिमञ्जनं गमनं प्रकः

1—*Sayana*); one with characteristic marks, (अंकुयन्तं यस्मिन्नङ्कूनि प्रसिद्धानि चिह्नानि प्राप्नुवन्ति—*Daya*). (अङ्कुयन्तं=अङ्कुयन्तं—संहितायामिति दीर्घः).

19. *Asthuri no garbapatyani-Asthura* is unstable cart (अस्थूरि अस्थिरं यानं—*Daya*). *Sayana* regards *sthuri* as one-horse cart or waggon which brings either the *soma* plant or fuel; and hence *asthuri* would mean a non-one-horse cart, that is a cart with a full team, and metonymically its contents, or a full supply of what is wanted for a perfect sacrifice, such as children, cattle, riches (अस्थूरीति पुत्रपशुधनादिभिः सम्पूर्णानि).

Hymn-16

1. This becomes the second verse of the Samaveda (I.2) and also II.824. O adorable Lord, you are the invoker of comic sacrifices, the well wisher of everyone of us, and hence, may you, along with all Nature's bounties (or along with enlightened people) bless the menfolk in general. (*Daya*.)

2. *Jihvabbih*, with words full of wisdom and humility (जिह्वाभिः विद्याविनययुक्ताभिर्वाग्भिः—*Jihva=vak* Nigh I.11)

3. *Adhvanah*, roads, highways; *pathah*, lanes (small paths) (अध्वनः महामार्गान्; पथश्च सूत्रमार्गश्च—*Sayana*). The highways and also the narrow paths of life. May the Lord put us on right paths when we travel in life; the confused traveller, or the yajamana, may be directed to the right path (यज्ञमार्गात् अष्टं यजमानं पुनस्तं मार्गं प्रापयेत्—*Sayana*)

4. *Bharata*, the sustainer (not the son of Dasyoma, named as Bharata; *bharatah vajibhih* (cf. *bharadvaja*).

Dvita, in the twofold capacity, i.e. bestowing what is wished for and is undesired and vicious (अनिष्टं and दुरितं; द्विताद्विविधमिष्टं प्राप्त्यनिष्टपरिहाररूपेण द्विधामिन्नं—*Sayana*).

5. *Divodasaya*, for the fulfiller of the cherished desires (दिवोदासाय कामनीयस्य पदार्यस्यदात्रे—*Daya*.)

Bharadvajaya, for the enlightened and spiritual person (भरद्वाजाय धृतिविज्ञानाय—*Daya*); *Bharadvaja* (भारद्वाज) is so called from being brought up (from√भृ; भरणेद् भारद्वाजः Nir.III.17).

7. *Svadyah marttasah*, the devoted mortals, pious men (स्वाध्यः=सुप्रार्थ्यः; ये सुष्टु समन्ताद् व्यावन्तिः—*Daya.*).

9. *Manurhitah*, the benefactor of men (मनुहितः मनुष्याणां हितकारी—*Daya.*); appointed by Manu (मनुनाहितोऽस्ति—*Sayana*).

Vahnih vidustarah, the most wise bearer of oblations (वह्निः हविषा बोधा विबुधतरः प्रतिशयेन विद्वान्—*Sayana*).

Asa, by mouth, by flame (आसामुखेय—*Daya.*; आस्येवास्य घृतवा स्वासया—*Sayana*).

10. The first verse of the Samaveda (I.1), and also II.10.

11. Samaveda II.11; Yv. III.3; one amongst the three verses, used in putting three fuel sticks to fire in the ritual.

Angirah, the performers of fire-ritual; the enlightened ones (अङ्गिरः विद्युषिव वत्तमानः—*Daya.*); also O adorable, the one like fire (अङ्गिरः अङ्गानामि गुणयुक्त अङ्गाररूप आङ्गिरसः पुत्रवान्—*Sayana*).

Angiras was born in live coals (अङ्गारेष्वङ्गिराः); live coals are so called because they leave a mark, or they are bright (अङ्गारा अङ्कनाः अङ्कनाः) Nir.III.17

13. For the verse, see also Sv.I.9; Yv. XI. 32.

Atharvan, the name of the Sage (*Sayana*); the non-injurer (अथर्वः अहिंसकः—*Daya.*); also *prana* or vital breath (*Mahidhara*).

Puskarat-adhi, from the midspace (पुष्करात् अन्तरिक्षात्—*Daya.*; Nigh. 1.3); from the lotus-leaf (पुष्करादधि पुष्करपर्णे). Agni is generated by the attrition process, using two dry wood-sticks (निरमग्यत्).

Prajapati made manifest the earth on the *puskaraparna* or the lotus-leaf (पुष्करपर्णे हि प्रजापतिर्भूमिमप्रथयत्; तत्पुष्करपर्णे प्रथयत्—*Taitt. Br. I. 1.3.6*). Since the lotus-leaf supported the earth, it may be termed the head (मूर्ध) or the bearer (वापतः वाहकान्) of all things.

Puskara may be water also (*Mahidhara*): vital air (*atharvan*) extracted fire or animal heat from the water (प्राण उदकसकाशादग्निं निक्षेपेण अचित्तवान्—*Mahidhara*).

All the priests (वाचतः) churn thee out of the head or top (मूला) of the wood of attrition (*Mahidhara*).

See also Taitt. Samhita (V.1.4.4)—स्वामने पुष्करादधीत्याह पुष्करवर्णे ह्येनमुपाश्रितमविन्दत ।

Inspired by this verse, the seer Atharvan for the first time in human history produced fire by attrition process ; and thereafter, the clan of fire-technicians came to be known as the angirases (अङ्गिरसाः).

16. *Itarah*, by others, the modern one (इतराः सर्वाधीनाः—*Daya*.); the prayers by *asuras* or demons (इतराः असुरैः कृताः स्तुतीः—*Sayana* ; cf. अथ इत्येतरा गिर इत्यसुर्या इ वा इतरा गिरः—Ait.Br.III.49. The word *itarah* refers to the speech of the opponents of gods.

Indubhih, by the rays of the moon or by the Soma-creeper (इन्दुभिः सोमसत्तामिश्रचन्द्रकिरणैर्वा—*Daya*.).

18. *Aksipat*, the destroyer or distresser of the eye (अक्षिपत् = अक्षिज्यत् = अक्षि + पत् ; अक्षयोः पातकं विनाशकं—*Sayana*) ; but Dayananda derives the word as अ + क्षिपत्, throws out (अक्षिपत् क्षिपति).

Nemanam, of food materials; of cereals (*Nema*=*anna*, Nigh. II.7—*Daya*.); to *Sayana*, *nema* denotes a small quantity (अल्पवाची); *nemanam vaso*, O giver of dwellings to humble votary.

Vanavase, please accept (वतवसे सम्पज—*Daya*.).

19. *Divodasasya*, of the giver of light ; of the enlightened one (दिवोदासस्य प्रकाशदातुः—*Daya*.).

25. *Napat*, one who does not fall (नपात् या न पतति—*Daya*.); the son of Bala (बलस्यपुत्रः—*Sayana*).

27. *Aratih*, the non-liberal giver; the miser (अरातीः न विद्यते रातिर्दीर्घं येषु तान् कृपाणान् विरोधिनः—*Daya*.); assailants (अरातीः काश्चित् शत्रुसेनाः—*Sayana*).

Aryah, Lord (अर्यः स्वामी—*Daya*.); but according to *Sayana*, those who go along with the hostile group (अर्यः अतोन्नमन्ती); *aryah aratih*, hostile assailants.

30. **Brahmanaskave**, the preceptor of the Veda (ब्रह्मणः कवे वेदस्य यक्तः—*Daya.*) ; articulator of prayer (स्तुतिरूपस्य मन्त्रस्य कवे कावयितः सम्प्रयितः—*Sayana*). Agni (fire) is said to articulate sounds: mind excites the fire of body, that in turn excites the vital airs together, and they, passing into the breast engender articulate sounds. (मनः कायामग्निमाहन्ति स ब्रह्मयति मासतम् । मासतस्तूरति चरन् मन्द्रं जनयति स्वरम्—Panini Siksa 6-7); or perhaps from some Smṛti).

35. **Matuh-pituh**, mother and father, i.e. earth and heaven (cf. दीर्घः पिता पृथिवी माता—I.191.6).

Agni is said to be the father or fosterer of his parent heaven, by transmitting to it the flame and smoke of the burnt offerings.

39. **Purah**, in front; in advance (पुरः पुरस्तात्—*Daya.*) ; the three cities of demons (प्रासुरी तिस्रः पुरीः). Sayana regards Agni and Rudra, as the destroyer of the three cities (*Tripura*) on the basis of such texts as एषो वा एषवग्निः (Taitt. Br. II. 1.3.1); वैवासुरा वा एषुभोकेषु तमयन्तत (Ait. Br. I. 23).

42. This verse and the preceding (41) are recited when the fire, that has been produced by attrition is applied to kindle the *ahavanīya* (Ait.Br. I.16).

43. **Manyave**, for anger (मन्यवे क्रोधाय—*Daya.*) ; to the *manyu* ; to the sacrifice (मन्यवे सन्यते मष्टवपरधेन देवानवेतिमन्युर्यागः । तद्वचं तानश्वान रथे युक्ष्वेति—*Sayana*) ; *manyuh* is synonymous with *yagah* (but not in Nighantu). See also Yv. XIII. 36. मन्यतेऽग्नौ मन्युः, शोकः क्रोधो वा—Unadi III. 20.

47. **Uksanah**, vigorous or virile (उक्षाणः तेजससमर्थाः—*Sayana*; सेचकाः—*Daya.*).

Rsabhasah, the best, the excellent (रक्षभासः उत्तमाः—*Daya.*); bulls (*Sayana*).

Vasah, the cherished ones (वशाः कामयमाणाः—*Daya.*); cows (*Sayana*).

May your (*te te*) relations be virile, excellent and cherishing (*uksanah rsabhasah vasati*)—*Daya*.

Hymn-17

3. एवा = एव (विपातस्य चेति दीर्घः) ।

Pratnaṭha, like the old, as of old (प्रतया प्राचीन इव—*Daya.*; drink it, the Soma, as if old (प्रतया प्रतनान् पुराणान् सोमान् यथा पिब—*Sayana*).

Brahma pahi, may you protect the Veda (ब्रह्म वेदं—*Daya*.; listen to our praises and prayers (ब्रह्म मस्मानिः कृतं स्तोत्रं श्रुधि शृणु—*Sayana*).

6. **Angirasvan**, the possessor of vital breaths (अङ्गिरस्वान् अङ्गिरसो बहुविधाः प्राणा विद्यन्ते यस्मिन्—*Daya*.).

Usriyabhyah, from the rays (उस्त्रियाभ्यः किरणेष्वः—*Daya*.); for the cows for their liberation (उस्त्रियाभ्यः गोभ्यः । गा निर्वन्मयितुमित्यर्थः—*Sayana*) ; you have liberated the cows from the fold.

Aurnoh, have opened (*dṛdha*) strong (*durah*) doors (*urvāt*) from the fold, (gah utsrja) have liberated cows—*Sayana*.

7. **Pratne matara yahvi ṛtasya**—the old and mighty parents of Rta or eternal truth (प्रत्ने पुरातन्यो मातरा मातृवन्माय्यं कर्तव्यौ, यद्गौ महत्यो ऋतस्य सत्यस्य वायस्य सकाशात्—*Daya*.); (यद्गौ बहुभ्यो महत्यो; the ancient parents, the offspring of Brahma, i.e. ṛtasya=brahmanah, यद्गुः = ऋषयः, son or offspring, Nigh. II.2). So we may have the following interpretations : (i) the old and mighty parents of sacrifice (*Wilson*), (ii) the ancient parents, the offspring of *Brahma*—*Sayana*.

8. We have a legend, that when all gods ran away, only Maruts were left to assist Indra. This verse refers to this conflict. Here *devas* or gods are the five sense organs and Maruts are vital breaths. Indra is the self. [See Ait. Br. III.16 (XII.5). See our Introduction, vol.I. p. 190].

11. **Pacat satam mahisan**, dress for thee one hundred buffaloes or male animals (*Sayana*) ; पचत् पचेत् सतं सतसंख्याकान् महिषान् महतः—*Daya*.; महिषः=महन्ताम, great ones—Nigh. III. 3), ripens hundred of great things for the benefit of people—*Daya*.

Trini Saransi, the three streams ; the three cups or vessels called *ahavantis* for holding Soma, which has been purified or filtered into the pitcher, the *dronakalasa* (*Sayana*).

The three streams flow towards the three regions, terrestrial, midspace and the celestial, or in our physical, vital and mental complexes.

14. **Vajaya sravase**, *ise raye*, for mobility or strength, for sustenance, for food and for wealth. The first three are more or less synonymous (*sravase* = *sravanaya*, for reputation—*Daya*.).

Hymn-18

1. **Carsaninam**, pertaining to people (चरंणीनां इक्षानां सम्बन्धिन—*Sayana*).

2. **Manusinam**, of men, of people ; मनुः = Lord, who knows His entire creation (मम्यते चराचरं जगज्जानातीति मनुः ईश्वरः, and also one learned in disciplines of knowledge (मनुतेऽजमुष्यते ज्ञास्त्रमिति मनुः विद्वान् रावर्षिः—*Daya*.; or *Unadi* I.10).

In the Veda, one who knows is *manuh*, *manusi* (बाहुनकात्—‘मन’ धातोरेपि । मम्यते जानातीति मनुः, मनुषो—*Unadi* II.119). Also pertaining to *Manu* (मानुषीणां मनोः सम्बन्धिनीनाम्—*Sayana*).

Kṛstinam, of the cultured, of men (*Daya*.); of people, of the institutor of sacrifice (कृष्टीनां मनुष्याणां—*Sayana*).

3. **Dasyun**, of the vicious, like thieves and teasers, those who deal in wicked actions (दस्यून् दुष्टान् चोरान्—*Daya*.); कर्महीनान् जनान्—*Sayana*); impious foes, See I.117.21 for *arya* and *dasyu*.

Kṛstih, persons like sons and slaves (कृष्टीः पुत्रसामाधीन्—*Sayana*).

Aryaya, *आर्याय* for the son of *arya*, *अर्य*, or Lord, or the person holding property (*Nigh.* II.22, *Nir.* VI.26); *आर्य ईश्वरपुत्रः*; also a *dvija*, the twice-born (*आर्याय द्विजाय*—*Daya*.); *उमङ्कते जनाय*, the one engaged in a sacrificial act—*Sayana*).

In this verse, the devotee begins to question the attributes and powers of *Indra*; in the succeeding verse he expresses his belief in their existence. (*Wilson*).

8. For *cumuri*, *dhuni*, *pipru*, *sambara* and *susna*, see earlier notes. According to *Sayana*, these are *Asuras* or demons. (*asura*=clouds also).

Cumurim, the eater; one who indulges in rich food (पुनुरि जताय—*Daya*.).

Dhunim, noise-monger (धुनि धुनिताय—*Daya*.).

Piprum, the pervading one, the widely spreading one (पिपु व्यापनधीन—*Daya*.). See notes on I.51.5.

Sambaram, the clouds, the one by whom one chooses out for himself the pleasure (सम्बरं सुखं कृणोति येन तं मेधं—*Daya*.). See notes on I.51.6.

Susnam, the drier; the absorber (सृष्णं शोषकं—*Daya*.). See notes on I.51.6.

13. **Kutsa**, ayu, atithigvan and turvayan—see earlier notes.

कुत्सः,	kutsah, I.106.6 ; IV.16,10 ; X.40.6.
कुत्सः पुत्रम्,	kutsa-putram, X.105.11.
कुत्सजन्तुम्,	kutsa-vatsam, X.105.11.
कुत्सस्य,	kutsasya, II.14.7.
कुत्सम्,	kutsam, I.33.14, 51.6 ; 53.10 ; 112.9 ; 23 ; 174.5 ; 175.4 ; IV.26.1 ; V.31.8 ; VI.18.13 ; VII.19.2 ; VIII.1.11 ; 53.2 ; X.49.3.
कुत्साय,	kutsaya, I.63.3 ; 121.9 ; II.19.6 ; IV.16.12 ; 30.4 ; V.29.10 ; VI.20.5 ; 26.3 ; VIII.24.25 ; X.49.4 ; 99.9 ; 138.1.1.
कुत्सेन,	kutsena, IV.16.11 ; V.29.9 ; VI.31.3 ; X.29.2.
आयुम्,	ayum, I.31.11 ; 53.10 ; VI.11.4 ; 18.13 ; VIII.53.2 ; X.20.7.
तूर्वयाणः	turvayanah, X.61.2.
तूर्वयाणम्,	turvayanam, I.53.10 ; 174.3 ; VI.18.13.
अतिथिग्वम्,	atithigvam, I.53.10 ; 112.14 ; IV.26.3 ; VI.18.13 ; VIII.53.2 ; X.48.8.
अतिथिग्वयाय,	atithigvaya, I.51.6 ; 130.7 ; VI.26.3 ; VII.19.8.
अतिथिग्वस्य,	atithigvasya I.53.8 ; II.14.7 ; VI.47.22.

Kutsam, strong and steady as a thunderbolt (*Daya*.). See I.112.9.

Ayum, the life (आयुं जीवनं—*Daya*.).

Atithigvam, one who goes to *atithi*, the guest (अतिथिग्वं, योऽतिथीन् गच्छति तं—*Daya*.; also अतिथीनायमिगन्तारं दिवोवासे च सम्बरान् हरति च—*Sayana*). See note on I.51.6.

Turvayanam, one possessing fast-moving vehicles (तूर्वयानं तूर्वं वीम्वानामि यानं यस्मात्सा—*Daya.*) ; or the fast moving Divodasa (त्वरितगमनं विवोदास) to whom Indra gave the spoils of Sambara (इन्द्रः सम्बरं हत्वा तस्य धनानि विवोदासाय ददौ—*Sayana*).

Hymn-19

For verses 1 and 10, see Nir. VI.16-17 and VI.6 respectively.

1. (i) **Aminah sahobhāh**, uninjuring by efforts (अमिनः अहिंसकः सहोपि; बलैः—*Daya.*) ; uninjurable by hostile efforts (सहोपिः मनुष्यैः अमिनः अहिंसनीयः—*Sayana*). Also immeasurable, great or invulnerable with forces (अमिनोऽमितमालो महान् भवति, अम्यमिडो वा Nir. VI.16). See also Yv. VII.39.

(ii) **Uta dvibarha aminah sahobhāh**—dvibarhah means one who is great in two, i.e., the atmospheric and celestial regions (दिवर्हा इषोः स्थानीयोः परितुङ्गः । मध्यमे च स्थाने उत्तमे च—Nir. VI.17)—And the doubling great immeasurable with his strength.

10. **Ikse**, thou rulest (ईक्षे ईक्षिषे Nir. VI.6); I see (ईक्षे यस्मानि—*Daya.*).

Ikse hi vasya ubhayasya rajan, thou rulest, O living over the treasures of both the worlds indeed ; sovereign who rulest over earthly and heavenly riches (हि यस्मात् कारणात् दे राजन् राजमानेन्द्र तन्म उभयस्य वाँवितस्य विश्वस्य च वस्यः धनस्य ईक्षे ईक्षिषे—*Sayana*).

Dayananda interprets *ubhayasya*, of both, as of the king and his people (उभयस्य राजाप्रजास्यस्य).

Hymn-20

1. **Nah daddhi**, gives us ; it is not mentioned what to give us ; there is no substantive in the text. According to *Sayana*, it alludes to a son, *putram*, which is metaphorically the riches of a family (इन्द्र त्वं तं पुत्रं न सत्सम्पत् ददति देहि; दमिः पुत्रस्य सम्पत्—*Sayana*).

Sunah, the son ; **sahasah sunah** the son of strength, an attribute to Indra. (सहस्रः शूनो नक्तस्य पुत्रः—*Sayana* ; शूनो सत्पुत्रः सहस्रः शूनो—*Daya.*).

2. *Devebbih*, by gods ; by the enlightened ones. Also by praises of gods (देवेभिः देवैः स्तोतृभिः—*Sayana* ; since a deity becomes strong, being praised with *stotras*.).

Ahlm vṛtram, the cloud widely spreading (अहि मेघं वृत्रं व्यावृत्तवर्कं—*Daya*.); the destroyer *vṛtra* (अहिं मागत्य हन्तारं वृत्रं वसुरं—*Sayana*).

4. *Dasa-onaye kavaye*, दशऽमोणये कवये, from the wise man offering many oblations (a dative for oblativ), (दशोणये बहुहविष्कात् कवये मेघाविनः—*Sayana*).

For *dasoni* (दशऽमोणि), see also verse 8 of this hymn ; the name of an *asura* according to *Sayana*.

Dasa-onaye literally means, “less ten” (दशोनयः परिहाणानि यस्मात्तस्मै—*Daya*.).

Panayah, the traders (पणयः व्यवहारजाः—*Daya*.).

Susnasya, of the strong (powerful) wicked (शुष्णस्य बलिष्ठस्य—*Daya*.).

Arkasatan, (अर्कः = अन्ननाम = food, Nigh. II.7) in the division of food, etc. (अर्कसातो अन्नाविविधाग्रे—*Daya*.); *arkasatl* is wherefrom the food is procured, i.e. from the battle (अर्कसातो । अर्कोऽन्नं प्राप्यतेऽस्मिन्नित्यर्कसातियुद्धम्—*Sayana*).

5. *Suryasya satan*, from the division of the sun सूर्यस्य सविदुः सातो सविभागे—*Daya*.); for the sake of worship of the sun (सूर्यस्य सातो भजने निमित्त-पूते—*Sayana*).

Uru sah saratham kah, enlarged the common car for his charioteer, *Kutsa* (सारथये कुत्साय—उरुविस्तीर्णं यथा भवति तथा कः अकरोत्—*Sayana*).

Kutsaya, for the one *smiting* with thunderbolt (कुत्साय अयप्रहाराय—*Daya*.); *kutsa* = *vajra*, Nigh. II.20.

Susnah, of the strong, of the wicked and strong (शुष्णः बलिष्ठस्य—*Daya*.).

7. *Piproh*, of *pipru*, of the pervading, of the reputed wicked (पिप्रोः व्यापकस्य—*Daya*.); deadly deluding wicked,

Rjīsvane, for the one who is straight forward (ऋजिस्वने ऋज्वादिगुण वर्धकाय—*Daya.*).

8. Vetasum, tutujim, tugram, ibham—According to Sayana, the names of *asuras*. See our earlier notes.

Vetasum, the pervading (वेतसुं व्यापनशीलं—*Daya.*).

Tutujim, the strong and powerful (तुतुजिं बलवन्तं—*Daya.*).

Tugram, the receiver (तुग्रं प्राप्तातारं—*Daya.*).

Ibham, strong as an elephant (इभं हस्तिनमिव—*Daya.*).

10. Puravah, men, the singers of praises (पूरवः मनुष्याः—*Daya.*); (स्तोतारः—*Sayana*).

Purukutsaya, for the one possessing good deal of weapons (पुरुकुत्साय बहुशस्त्राय—*Daya.*),

Saradib, शारदीः, belonging to *Sarad* (the name of an *asura*. —*Sayana*); belonging to the autumnus (शारदीः शरदि भवाः—*Daya.*).

11. Usane, for *usanas*, the son of *kavi* (काव्याय कविपुत्राय उशने उशनसे भार्गवाय—*Sayana*); for the cherishing poet and educated (उशने कामयमानाय काव्याय कविभिः सुशिक्षिताय—*Daya.*).

Navavastvam, नववास्त्वम्, name of an *asura* (*Sayana*); for the new dwelling (नववास्त्वं नवीनं निवासम्—*Daya.*).

12. Samudram ati praparsi, etc. when you are crossed, having traversed the ocean, you have brought *Turvasa* and *Yadu*, both standing on the further shore (हे वीरेन्द्र, यत् यदा समुद्रं अति प्रतिक्रम्य प्र पारि प्रतीर्णौ भवसि, तदा समुद्रपारे तिष्ठन्तौ तुवंशं यदुंश्च स्वस्ति क्षेमेण पारय प्रपारयः—*Sayana*).

Turvasam, the one who is easily controlled (तुवंशं सद्यो वशगमनं—*Daya.*).

Yadam, man that exerts (यदं यत्नशीलं मनुष्यं—*Daya.*); the hard-working.

13. **Dhuni, cumuri**, words and enjoyments (धुनी कुमुरी ध्वनिः शब्दशब्द-मुरिर्भोग्यवती—*Daya.*). According to Sayana, Dhuni and Cumuri are *asuras*.

Cumuri, allurements.

Dhuni, suppressed passions.

Hymn-21

For verse 3, see Nir. 5.15.

1. **Karoh**, of the technician, sculptor (कारोः शिल्पिनः—*Daya.*); also of the worshipper, the poet who recites and composes. (कारोः स्तोत्रार्चनस्य सम्बन्धिनः, related to Bharadvaja—*Sayana*).

3. **Na minanti**, they do not harm (any creature) (मिनन्ति हिंसन्ति—*Daya.*; किमपि प्राणिजातं न हिंसन्ति—*Sayana*).

Svadhavaḥ, vocative; O the strong one (Indra) (स्वधावः बलवान् इन्द्र—*Sayana*; O the possessor of plenty of viands, बहुवन्त्युक्त—*Daya.*).

Sa ittaṃ-vayunam tatanvat-suryena vayunavat cakara.

Here he spreads the unintelligible darkness; he made it intelligible with the sun. He spread unknowable darkness; he made it knowable with the sun.

Here *vayunam* is derived from the root √वी, to string (वयुनं वेते, कान्तिर्वा प्रज्ञा वा); it signifies desire or intelligence (Nir. V.14-15) *vayunam*=knowable, intelligible.

Vayunvat, intelligible ((वयुनवत् प्रज्ञावत्—*Daya.*; प्रकाशवत्—*Sayana*).

Avayunam, the unintelligible darkness (अज्ञानं अन्धकाररूपं—*Daya.*; अज्ञानं अज्ञानं नाज्ञानमित्यर्थः—*Sayana*).

6. **Brahmavahaḥ**, those who procure wealth and viand (ब्रह्मवाहः ये ब्रह्म धनं धान्यं प्रापयन्ति ते—*Daya.*; ब्रह्मधर्मैर्ब्रह्मणीयः; to be borne or conveyed by prayers—*Sayana*).

8. **Pitṛinam apīh**, पितॄणां आपिः; आपिः = यः प्राप्नोति, one who gets, who pervades (*Daya.*); as the kinsmen of our forefathers (पितॄणां भगिरसां आपिः बन्धुः—*Sayana*).

10. Purusaka, O one with abundant strength and power (पुरुषाक बहुशक्ते—*Sayana* ; *Daya.*).

11. Rtasapah, partakers of sacrifice (ऋतसापः ऋतयज्ञं स्पर्शन्तः—*Sayana*) ; the adherent of truth and law (ऋतसापः य ऋतेन सत्येन सपन्ति—*Daya.*).

Ye manum cakruh uparam dasaya — (i) who rendered Manu victorious—*Wilson*; ये च देवाः दसाय शत्रूणामुपसपणाय मनुं राजसि उपरं दत्सूणामुपरिजयं—*यज्ञः कृतवन्तः* or (ii) who made Manu the *rajarasi* over, (iii) or the overcomer of enemies or of the Dasyus—*Sayana*).

Manu, the rational man (मनुं मननशीलं मनुष्यं—*Daya.*).

Uparam, like a cloud (उपरं मेघमिव—*Nigh. I.10*).

Dasaye, for overcoming the enemies (दसाय शत्रूणामुपसपणाय—*Daya.*).

Hymn-22

For verses 2 and 3, see Nir. VI.3

2. Naksat-dabham taturim parvatestham, नक्षद्दधामं ततुदि पर्वतेऽस्थाम्— who strikes the approaching opponent, who is swift and who dwells on mountains.

Here *naksat-dabham* means one who strikes down any man who approaches (नक्षद्दधामं अशनुवानदधाम्); or who strikes down by means of a weapon which can reach all (अप्यशनेन दध्मोतीति वा)=Nir. VI. 3. See also Av.XX, 36.2.

3. Yah askrdhoyuh ajarah svah-van. He whose life is not short, who is undecaying, and who is brilliant; *askrdhoyuh* means one whose life is not short. The word *krdhu* is a synonym of short; it is mutilated (अस्कृद्योयुरकृज्वायुः । कृज्विति ह्रस्वताम् । निरुक्तं जयति—Nir.VI. 3); Rv. XX.36.3)

6. Mayaya vavrdhanam, growing in strength by the cunning *Maya*; by guile or deception (but no mention of what guile or cunningness—*Wilson*) ; by wisdom (मायया प्रज्ञया वावृद्धानवर्धमानम्—*Daya.*).

Parvatana, by cloud (पर्वतेन मेघेन—*Daya.*; पर्वताः मेघः; Nigh.I.16); the one having many layers; with one's weapons or thunderbolt (पर्वतेन बहु-पर्वणा स्वकीये नायुधेन वज्रेण—*Sayana*). See Rv. I.80.6, वज्रेण वत्पर्वणा ।

8. **Brahma-dvise**, the hater of the Supreme Lord, or of the Veda or of the prayer (ब्रह्मद्विषे यो ब्रह्मेश्वरं वेदं वा द्वेष्टि तस्मै—*Daya.*; ब्राह्मण द्वेष्टे राक्षसाद्ये; the hater of Brahmins, i.e. the *raksas*; ब्रह्मद्विषं वधुमित्यर्थः—*Sayana*).

10. **Nahusani**, pertaining to man; of man (नाहुषाणि मनुष्य सम्बन्धीनि—*Daya.*, *Sayana*; also नहुषा इति मनुष्यनामैतत्, (name of a man—*Sayana*).

Aryani, persons of the group of twice-born (आर्याणि द्विजकुलानि—*Daya.*); persons engaged in noble work (आर्याणि कर्मयुक्तानि—*Sayana*).

Dasani, the people of labour group (दासानि दासकुलानि—*Daya.*; persons engaged in vicious or ignoble works (दासानि कर्महीनानि मनुष्यजातानि—*Sayana*). An Arya belongs to the highest family, *dasa* to the lowest whilst the one of the middle group is *nahusa*.

11. **Madryadrik**, coming towards me (मद्रयद्रिक् मवन्निमुखः—*Daya.*; *Sayana*); come to our presence.

Hymn-23

1. **Some sute**, at the time of the Soma (a devotional passion) being effused.

Some=of the grandeur (सोमे ऐश्वर्ये—*Daya.*).

2. This verse is to be read in conjunction with the preceding verse; it has no verb; the verb "come" should be brought from the verse while interpreting: "when Soma is effused, so do thou come" (*Wilson*).

6. **Brahmani**, praises, prayers; wealth and riches (ब्रह्माणि स्तोत्राणि—*Sayana*; वनानि—*Daya.*).

7. **Gorjikam**, milk products like curd, etc. (गोशुजीकं गोविकार दध्मादिकं—*Sayana*); anything that places sense organs on the right track (मात्र इन्द्रियाणि शुजीकानि सरत्तानि येन तं—*Daya.*).

9. **पुनता**=पुनत (संहितायामिति वीचं—*Panini VI.1.70*)

Hymn-24

For verse 3, see Nir. I.4

Taturih, the slayer of enemies (ततुरिः शत्रूणां हितकः—*Sayana* and *Daya.*).

3. **Vrksasya nu te purubuta vayah**. This phrase is reproduced in Nir I.4 to illustrate the use of the particle *nu* (नु). The word *nu* has many meanings: In the sentence “इदं नु करिष्यति” (therefore, he will do it), *nu*=therefore, used in assigning a reason; in “कथं नु करिष्यति” (how pray he will do it?), *nu* is used in asking a question; in “नन्वेतदकार्षीत्” (has he really done it?), again the question. *nu* is also used in the sense of comparison: in वृक्षस्य नु ते पुरुबूत वयाः” (of thee like the branches of a tree, a widely-invoked one).

Vayah, branches. The word is derived from the root *vi* (√वी) to move: branches are so called because they move in the wind (वयाः शाखा वेते: । वातायना भवन्ति—Nir. I.4).

Sakah (शाखाः) are so called (branches) because they rest in sky (शाखाः खगयाः । शवनोतेर्वा—Nir.I.4).

4. **Sakah**, energies; they who are energetic; .(शाकाः शक्तिमत्पः —*Daya.*); abilities.

Purusaka, accomplishers of many acts (पुरुषाक बहुशक्त—*Daya.*, बहुकर्मन्—*Sayana*); used for Indra.

Gavammiiva srutayah samcaranib, as the paths of milch cows are everywhere going together (a similitude).

Srutayah, paths (स्रुतयः मार्गाः—*Sayana*) ; movements (स्रुवन्त्यः—*Daya.*)

Vatsanam na tantayah, like the tethers of many calves.

Tantayah, the long strings or ropes or tethers which bind many calves (तन्तयः तन्तिर्नाम दीर्घं प्रसारिता रज्जुः यत्र नियते विशाखदात्रभिः बहुवो वत्सा बध्यन्ते —*Sayana.*) ; widely-stretching (cords) (तन्तयः विस्तीर्णाः—*Daya.*).

5. **Anyat adya karvaram anyat svah; asat ca sat**—Indra does one act today, another differently tomorrow; both good and evil, welcome and unwelcome, *karvaram*, act (कर्वरं कर्तव्यं कर्म—*Daya.*; कर्मनामेतत्—*Sayana*). When Indra brings down rain to us, it is his good act, but when we have the disasters by lightning, it is an unwelcome act. (असत्त्वं अशुभं अशानिपातनादिकं सत् वर्यणादिकं शोभनं कर्म च—*Sayana*).

Hymn-25

2. **Abhih**, with these (protections or forces, अग्निः रक्षाभिस्तेनाभिर्वा—*Daya.*); by these praises (अस्मदीयाभिः स्तुतिभिः—*Sayana*).

Visvah abhiyujah visucih aryaya visah ava tarih dasih—All the servile races everywhere abiding.

Visucih, abiding everywhere residing (विषूचीः सर्वतो विद्यमानाः—*Sayana*; व्याप्नुवती—*Daya.*). On this Wilson funnily remarks: "as if the anti-Hindu population occupied most parts of the country."

Aryaya for the noble persons (आर्याय उत्तमाय जनाय—*Daya.*). For the yajamana, the institutor of sacrifice (यज्ञादिकर्मकृते यजमानाय—*Sayana*).

Visah, people in general, countrymen (विशः प्रजाः—*Daya.*; *Sayana*).

Dasih, maid-servants (दासीः सेविकाः—*Daya.*; कर्मणामुपक्षययित्रीः—*Sayana*; ladies debarred from work; the servile race.

Hymn-26

3. **Amarmanah**, imagining himself invulnerable (अमर्मणः मर्महीनमात्मानं मन्यमानस्य शम्बरस्य—*Sayana*) of the one devoid of mortal or sensitive and weak parts. (अविद्यमानानि मर्माणि यस्मिंस्तस्य—*Daya.*).

4. **Vetasave**, for *vetasa*, the one of abiding glory (वेतसवे व्याप्तेरव्यय—*Daya.*). According to *Sayana*, the name of a *Raja*, of whom Indra is the ally against Tugra, whom he has slain for the sake of Vetasu.

Vṛsabham, according to *Sayana*, this is also the name of a prince ; strong, the showerer (वृषभं बलिष्ठं—*Daya.*).

5. **Rajim**, a row (रजि=पंक्ति—*Daya.*; a maiden of this name or a kingdom (एतदाख्या कन्या वा राज्यं वा—*Sayana*).

Cumurim, allurements ; see VI.20.13

Dabhitaye, the killer of pains (दभीतये दुःखं हिंसनाय—*Daya*.; name of a seer, *rajarsi*, (दभीतये एतन्नामकाय राजर्षये—*Sayana*).

Pithinase, for the one who has the nose as that of *pitthi* (पिठीनसे पिठीव नासिका यस्य तस्मै—*Daya*. (*Raji* is bestowed upon *Pithinasa*—*Sayana*).

Sasthim, **Sahasra**, sixty thousand, i.e. a very large number (numerous armies and sanguinary conflicts):—*Sacya*, by the contrivance ; by act or exploit (शक्या प्रज्ञया—*Sayana* ; प्रज्ञया कर्मणा वा—*Daya*).

Hymn-27

1. According to *Sayana*, the seer (the devotee) expresses his impatience at the delay of reward of the praises : in the next verse, he sings his recantations. The questions are raised in this verse and answered in the next one.

2, 3. **Indrah**, the well-versed physician (इन्द्रः पूर्णविद्यो वैद्यः—*Daya*.); the self, the lower self, see the next verse (इन्द्र न किः इदं इन्द्रियं ते—*Nor*, *Indra*, thy *indriya*—i.e. thy power, characteristic of thine, has been ever seen).

Indriyam, being the characteristic of the self, the five sense organs are also known as *indriya*; the potentiality (इन्द्रियं सामर्थ्यं—*Sayana*).

4. **Varasikhasya**, of the one possessing a good tuft (वरसिखस्य वरासिष्ठा लिखा यस्य तस्य—*Daya*.); the name of an *asura* (*Sayana*) ; but may be the name of a tribe or people (*Wilson*).

5. **Abhi-avartine**, to the circum-ambient (अभ्यावर्तिने अभ्यावर्तितुं शीलं यस्य तस्मै—*Daya*.); a king of this name (*Sayana*).

Cayamanaye, for the noble doer (चायमानाय सत्कर्त्रे—*Daya*).

Vṛcivatah, of the one who is the dispeller of ignorance (वृषीवतः वृषिरविद्याछेदनं प्रशस्तः यस्य तस्य—*Daya*.); the first-born of the sons in the family of *Varasikha* (verse 4) (वृषीवान् नाम वरसिखस्य कुलोत्पन्नः पूर्वः । तद् गोत्रवान् वरसिखस्य पुत्रः—*Sayana*).

Hariyupiyayam, wishfully cherished by the intellectual or enlightened persons (हरियूपीयायां हरीन् मुनीनिच्छतां पीयायां पानक्रियायाम्—*Daya.*); the name of an uncertain river or city (*Sayana*); the parking stand for horse-carriages or station for horses where they get water and grass.

6. **Yavyavatyam**, derived from *yava* or barley; the army well-fed on barley and cereals (यव्यावत्यां यवे भया यव्याः पाका विद्यन्ते यस्यां सेनायाम्—*Daya.*); the same as hariyupiya (गवावत्यां पूर्वोक्तायां हरियूपीयाम्—*Sayana*).

Vrcivantah, full of ailments and diseases —*Daya.*; sons of Varasikha वरशिखस्य पुत्राः—*Sayana*).

7. **Srnjayaya**, to the King Sṛnjaya (*Sayana*); for the grower, also for production (सृञ्जयाय उत्पादनाय—*Daya.*).

Turvasam, the intelligent man ((तुर्वशं मनुष्यं—*Daya.*); the name of a king (*Sayana*).

Daivavataya, for the one belonging to Devavata, a descendant of Devavata; for King Abhyavartin (*Sayana*); for the sciences of upper atmosphere ((देववाताय दिव्यवायुविज्ञानाय—*Daya.*).

8. **Dvayan rathinoh vimsatim gah vadhumentah**—two damsels riding in cars and twenty cows; (being in pairs, having women together with cars : twenty animals, (वधूमतः स्त्रीयुक्तान् द्वयान् मिथुनभूतान् विशति विशति-संख्याकान् गाः पशन्—*Sayana*).

Also the pair of people and army (द्वयान् प्रजासेनाजनान्; वधूमन्तः प्रशस्तावध्वो विद्यन्ते येषान्ते—*Daya.*). Also the gift consisted of twenty pairs of oxen, yoked two and two in chariots (*Wilson*).

Parthavanam, of the descendants of *Prthu*, related to Abhyavartin (*Sayana*); of the king, with widely spreading dominion (पार्थवाणां पृथो विस्तीर्णयां विद्यायां भवानां राज्ञां—*Daya.*).

Abhyvartti, the victor surrounding from all sides (अभ्यावर्त्ती यो विजेतुमध्यावर्त्तते सः—*Daya.*).

Hymn-28

The entire hymn is a praise of cows and their reverence.

2. **Abhinne khilye**, in an inaccessible fortress, not to be breached by enemies; (अभिन्ने शत्रुभिरभेद्ये खिल्यो खिलमप्रतिहतं स्थानम् । तदेव खिल्यम् । स्वाधिको यत् । अन्यैर्गन्तुमशक्ये स्थले, a place inaccessible to others—*Sayana* ; अभिन्ने एकीभूते व्यवहारे खिल्ये खण्डेषु भवे—*Daya*.).

4. **Arva**, like the horse, indulging in enjoyments (अर्वा अश्व इव बुद्धिहीनो विषयासक्तः—*Daya*.).

Renu-kakatah, a well or water source full of sand ; the dust-spurning (रेणुककाटः रेणुकस्य रेणोः पायिवस्य रजस उद्भेदकः । कटिर्भेदककर्मा—*Sayana*) ; a heart full of ignorance like a well full of sand—रेणुका कूप इवान्वकार हृदयः—*Daya*.).

Sanskṛts-tram, to one who protects the one who treads on the path of virtue and improves (संस्कृतं यः संस्कृतं वापते रक्षति तम्—*Daya*.); going on the way of sacrificial consecration (विशतनादि संस्कारं—*Sayana*).

Martasya gavah, the cattle of the man.

Gavah = cattle, and also milk and milk products. (*gauh* = milk products, Nir. II.5-6).

5. In the verse, we have a strong and charming personation of cows. Dayananda interprets the term *gavah* as cows, as rays, as words of wisdom (वेनवः, सुशिक्षिता वाचः, and किरणाः इव). The cow finally becomes synonymous with Indra,—such a cow to be cherished with heart and mind (हृदा and मनसा).

7. **Rudrasya**, of Rudra, the Supreme Lord, identical with Time (रुद्रस्य कालात्मकस्य परमेश्वरस्य—*Sayana*) ; also of the rudra who works with terrors, the terrible Lord (रोद्रकर्मं कर्तुः—*Daya*.):

8. **Ṛsabhasya retasī**, with the vigour of the bull, the impregnator (ऋषभस्य गवामादधानस्य वृषभस्य—*Sayana*). The milk and butter which are required as nutrition are dependent upon the cows bearing calves.

Also with the vigour of the excellent one (ऋषभस्य श्रेष्ठस्य रेतसि शीर्षे—*Daya*.).

Hymn-29

1. **Mahah yantah su-mataye cakanah**, offering great praise and desirous of his favour. (महः महान्ति स्तोत्राणि—*Sayana* ; महः महद् विज्ञानं—*Daya*.; यन्तः उपयन्तः, प्राप्नुवन्तः ; सुमतये शोभनानुग्रहारिका तदीया बुद्धिः ; उत्तम प्रज्ञायै; *alternatively*,

महोमहत्कर्मयन्तः अनुतिष्ठन्तः ; performing great worship ; सुमतये सुमति शोभनां स्तुति चक्रानां शब्दयन्तः, sounding of uttering praise—*Sayana*).

2. **Yasmin-haste**, in whose hand ; *alternatively*, *haste* (hand) is derived from the root *han* (√हन्), to strike : it is quick to strike (हस्तो हन्तेः, आगृह्णन्ते Nir. I.7) ; thus “in whom the slayer of foes”, (हस्ते हन्तव्यंस्मिन्निन्द्र इत्यर्थः—*Sayana*).

3. **Vasanah atkam surabhim**, wearing a graceful and ever-moving form.

Atkam, ever moving form (अत्कं सततगमनशीलमात्मीयं रूपं—*Sayana* ; all covering clothes (व्याप्तशीलं वस्त्रं—*Daya*.).

Surabhim, graceful (सुरभिं प्रशस्तं—*Sayana*) ; well perfumed (सुगन्धं—*Daya*.).

5. **Uti**, with the offerings (ऊती ऊत्या तर्पणेण हविषा with satisfying oblation—*Sayana*) ; with means of protection (रक्षणायया क्रिया—*Daya*.).

6. **Hiri-siprah**, one with green or azure coloured chin, or nose (हिरिशिप्रः हिरिहरिते शिप्रे हनुनातिके यस्य सः—*Daya*.). This refers to the tint of sky.

एवा = एव (विपातस्य चेति दीर्घः—Panini VI.3.135).

Hymn-30

For verse 3, see Nir. IV.17.

1. **Ardham it-asya**, the sun brightens only the half of the globe of the earth—*Daya*.; *alternatively*, a mere portion of Him is equal to both earth and heaven (अस्य इन्द्रस्य उभे रोदसी चावापृषिभ्यो अर्धमित् अर्धमेव प्रति । अस्येन्द्रस्यार्धभागो चावापृषिभ्योः प्रतिनिधिर्भवति—*Sayana*).

2. **Dive dive suryah darsatab**, the sun was made daily visible (दिवेदिवे प्रतिदिनं वृत्रेणावृतः सूर्यो दशन्तः दशनीयः भूत भवति—*Sayana*), i.e. by Indra's breaking asunder the clouds.

3. **Adyacit nu cit tat apah nadnam**, and today the function of the rivers is the same as it was in ancient times.

In this line, the words *nu cit* (नू चित्) is a particle, and is used in the sense of ancient and modern; *nu ca* (नू च) is also used in the similar sense. (Nir. IV.7).

Hymn-31

3. For *kutsa* and *susna* see earlier notes.

Kutsena, by thunderbolt (कुत्सेन वज्रेण—*Daya.* ; Nigh. II.20).

Susnam, strength or power (शुष्णं बलं—*Daya.*). Nigh.II.9; also the one who dries or exploits; the name of an asura also (प्रशुषं शोषयितुमशक्यं प्रबलं शुष्णं सर्वस्य शोषकमेतत्संज्ञमसुरं—*Sayana*).

For *Suryasya cakram*, chariots or wheels of the sun; see सूर्यचक्रं प्रबृहज्जातं घोजसा (I.130.9) and सप्त युञ्जन्ति रथमेकं चक्रं (I.164.2).

4. For *dasyu*, *sambara*, *divodasa* and *bharadvaja*, see earlier notes.

Sambarasya, of the clouds; of the enemies hostile like clouds (शम्बरस्य मेघस्येव शत्रोः—*Daya.*; Nigh. I.10).

Divodasaya, for the giver of enlightenment (दिवोदासाय विज्ञानस्य दात्रे—*Daya.*).

Bharadvajaya, for the possessor, or the acquirer or seeker of knowledge (भरद्वाजाय विज्ञानं धर्त्ते—*Daya.*). Wilson comments on this verse thus : *Sambara* is more usually styled as an *asura*, and hence it would appear that *dasyu*, and *asura* are synonymous, so that the latter is equally applied to the unbelieving or anti-Hindu mortal inhabitant of India.

Hymn-32

1. *Tavase*, for the strength; for the strong or powerful (तवसे बलाय—*Daya.*; तवसे तवस्विने बलवते—*Sayana*).

Turaya, for the quick accomplisher; for the rapid (तुराय क्षिप्रकारिणे—*Daya.*; त्वरमाणाय—*Sayana*). Also see Sv. I.322, where the verse occurs with slight variations.

4. **Nivyabbih**, with young ones (नीव्याभिः नवतराभिः—*Sayana* ; this refers to mares according to *Sayana*). Also those who can provide everything worth having—(नीविषु प्रापणीयेषु भवाभिः—*Daya*.).

Puruvirabbih, with numerous colts or young male horses (पुरुवीरभिः पुरुषां बहूनां वीरयित्रीभिः बडवाभिः—*Sayana*) ; also with the armies which include a large number of brave young men (पुरुवो बहवो वीरा यासु सेनासु ताभिः—*Daya*.). (With very new or young mares bearing male progeny of many—*Wilson*).

Girvanah (vocative), O, the one adored by praise-bestowing words or speech (गिरवणः य उक्तमाभिर्वाग्भिः सेव्यते तस्मिन्बुद्धौ—*Daya*.; गिरा स्तुत्या संप्रज-नीयेन्द्र—*Sayana*).

5. **Apah daksinatah**, the waters at the southern declination (दक्षिणतः दक्षिणायने ऋषः उदकानि—*Sayana*) ; i.e. at the commencement of the rainy season, when the sun has moved to the south of tropics) ; or on the southern or the right side in general (दक्षिणपार्श्वीत् ऋषः जलानि—*Daya*.).

Hymn-33

2. **Vivacah**, men of various speech ; they, of whom the speech has the form of many kinds of praise (विवाचः विविधाः स्तुतिरूपा वाचा येषां तादृशाः—*Sayana*) ; they who possess speech full of various disciplines of knowledge—विविध विद्यायुक्ता वाचो येषान्ते—*Daya*.).

3. **Ubhayan amitran dasa vrtrani arya ca**, you have destroyed both classes of enemies, both *dasa* and *arya* adversaries ; i.e. destroyed the *dasas*, who are opposed to the prescribed conduct of duties, and the *aryas*, who are seriously following the rightful duties (*Sayana*) ; but according to *Dayananda*, having divided people into two classes, non-friendly (अमित्रान्) and *arya* (आर्या), you destroy the non-friendly (अमित्रान् दुष्टान् सर्वपीडकान्) and provide to the *arya* (आर्या) धर्मिष्ठानुत्तमान् ज्ञानान्) with the appropriate wealth (दासा दातव्यानि वृत्तानि धनानि) ।

Dasa, things worth giving (दासा दातव्यानि—*Daya*.).

Vrtrani, the wealth (वृत्तानि धनानि—*Daya*. ; Nigh. II.10).

4. **Nemādhita**, that which reduces the number to half (नेमधिता नेम शब्दोऽर्धवाची-स्वोनेम इत्यर्धस्य—*Nir*. III.20 अर्धाः कतिपयाः पुरुषा धीयन्त एष्विति नेमधितयः संप्राप्ताः—*Sayana*).

Alternatively, the one who gives recognition to the virtuous in the group vicious and virtuous both (नेमधिता घामिकाऽघामिकयोर्मध्ये घामिकाणां महीतारः—*Daya.*).

Pṛtsu, in the battle, i.e. in the armies (पृत्सु संग्रामेषु सेनासु वा—*Daya.*).

Svarsata, very precious wealth for the sake of enjoying it (often the wealth, the spoils, of enemy—(स्वर्षता स्वः सुष्टु अरणीयं धनं तस्य संभजनायम्—*Sayana*) ; the giver of pleasure (सुखस्य दाता—*Daya.*).

5. **Gosatamah**, from *go* = speech ; *gosa*, the one who enjoy the benefits of speech (गोषतमाः ये गा वाचः सन्ति सेवन्ते ततोऽतिशयिताः—*Daya.*; *Sayana* is not clear—गवां संभूततमाः सन्तः)

Gosa, (गोष) is also dawn (*Wilson*).

Hymn-34

2. **Puruhutah**, invoked of many (पुरुहूतः बहुभिः सकृतः—*Daya.*).

Purugurtah, tried and tested for his efforts by many (पुरुगूर्तः बहुभिः कथमितः कृतपुरुषार्थकः—*Daya.*).

Puruprasastah, honoured by many ; superior to many (पुरुप्रशस्तः बहुपूजितः—*Daya.*).

4. **Divi arca iva**, adorable for all worthy accomplishment (दिवि कमनीये श्रुते व्यवहारे सर्वेषु सत्त्वित्वेव—*Daya.*) ; with reverence like adoration (*Wilson*).

Mass, with measure (मासा मासेव—*Sayana*) ; months (मासा महीमाः—*Daya.*).

Dhanvan, in the desert place, the dry sandy place (धान्वन् धान्वणि मरुदेशे—*Sayana* ; वायुकायुक्ते स्थले—*Daya.*).

Hymn-35

2. **Tridhatu gab**, earth which furnishes three noble metals, copper, silver and gold (त्रिधातु सुवर्णरजतसामाणि त्रयोधातवो विद्यन्ते मर्स्मिन्सुतु गाः पृथिवी—*Daya.*) ; or the three milk products furnished by cow,—milk, curds and butter (त्रिधातु विधातुः कीरवधिमृदाता त्रयाणां प्रारविहीः गाः—*Sayana*).

5. **Anyatha**, a different (course), i.e. consign him to death ; a course different from that of living being ; or do not do to the contrary (कदाचिदन्यथा मा कुर्याः—अन्वयः,—*Daya.*).

Durah, door (दुरः द्वाराणि—*Daya.*) ; Sayana gives two meanings: doors and difficulty destroying enemies (दुरः विशेषेण दारयिता शत्रूणां । यद्वा दुरो द्वाराणि शत्रुसम्बन्धीनि विघटयंस्त्वं) ।

Dhenoh, of the cow ; or the speech or praise (धेनोः वाचः—*Daya.* ; Sayana gives both the meanings and hence alternative interpretations also).

Sukradughasya, giver of pure gifts (शुक्रदुग्धस्य शुक्राणां निर्मलानां दोग्धुरिन्द्रस्य ; and also शुक्रस्य पयसो दोग्धया धेनोस्त्वया दत्ताया गोः सकाशात् मा निगच्छेयम्—*Sayana.*).

Angirasan, supermost amongst the vital breaths (आङ्गिरसान् अङ्गिरःसु प्राणेषु साधून्—*Daya.*).

Hymn-36

2. **Syuma-gbhe dūdhaye arvate**, seizer of an uninterrupted series of foes (*syuma* from *sew*, स्यूमगृभे स्यून् ; स्यूतान् अविच्छेदेन वर्तमानान्, i.e. uninterruptedly present, शत्रून् गृह्णते, to whom he seizes enemies ; दुधये । दुग्धिहिंसाकर्मा, तेषां हिंसाया, for their destruction (being lines or threads without interruption—*Sayana* ; स्यूमाननुस्यूतान् गृह्णाति तस्मै दुधये हिंसाया अर्वाते प्राप्ताय —*Daya.*).

5. The prefix *abhi* put for the compound verb *abhibhu* (अभि जयिष्ये) ।

Bhuma abhi, you prevail, or may we become from all sides, (भूम बहुतराणि अभि भवसि—*Sayana*, अभि भवेम—*Daya.*).

Dyauh na, like the illumination, like the sun (द्यौः प्रकाशः न दूर्ध्वं —*Daya.* ; द्यौर्न सूर्यं इव—*Sayana.*).

Aryah, belonging to our enemy (अर्यः परेः संबंधीनि—*Sayana* ; master, the controller (अर्यः स्वामी—*Daya.*).

Aso yatha nah, be to us no other; not be as to us (literal); may you become our own; in what manner, thou art especially or exclusively ours, so mayest thou be that, our property or friend (*Sayana*).

Hymn-37

For verse 3, see Nir. X. 3.

3. May the ever-running steeds, the chariot horses, who move in a straight line, bring the vigorous Indra, in a car of beautiful wheels, towards the old and the new food; lest the nectar of *vayu* be wasted (चित् नु वायोः प्रमृतं वि दस्येत्) ।

Vayu is the deity of the middle region; the Nirukta quotes this verse in that context (X.3).

The constantly running (प्रासन्नागाः प्रासत्वांसः) steeds, the chariot-horses, i.e. the horses which draw the chariot (रथ्या प्रवा रथस्य वोढारः) who move in a straight line (ऋज्वन्तः ऋजुगामिनः), i.e. whose course is straight. May (they) bring Indra, who is becoming very powerful (शवसानं अभिवसायमानमिन्द्रम्) in a car of blessed wheels (सुखके कल्याणवके रथे योगाय) in order to join the old and the new food ((नवं च पुराणं च) The word *stravas* is a synonym of food (so called) because it is heard (√ श्रु). So that the Soma-draught of this *vayu* may not be wasted.

According to *some*, the verse is primarily addressed to Indra, the function of *vayu* being subordinate; according to others, it is primarily addressed to both. (Nir. X.3).

Hymn-38

1. **Mahim**, the great speech (महीं महतीवाचं—*Daya*.; Nigh. I.11); the great (महीं महतीं—*Sayana*).

Indrahutim, invocation of Indra, the resplendent Lord.

2. **Devahutih**, invoked by *devas*, the enlightened ones (देवहृतिः देवैर्विद्वद्भिः प्रकसिता—*Daya*.).

4. **Masah, saradah, dyavah**, months, seasons (or years) and days (मसोः रात्रेः मासाः शरदः ऋतवः द्यावः प्रकाशयुक्तादिबसाः प्रकाशा वा; शरदः संवत्सराश्च—*Sayana*).

Hymn-39

1. The epithets used for Soma are :

Mandrasya, of the exhilarating (मन्द्रस्य मोदकस्य मदकरस्य वा—*Sayana* ;
मानन्दतः मानन्दयतः—*Daya*.).

Kaveh, of the learned ; of the heroic (कवेः विदुषः विक्रान्तस्य
—*Sayana*).

Divyasya, of the shining one, of the noble intentions, the divine
(दिव्यस्य कमनीयास्त्विच्छासु साधोः—*Daya*.; दिवि भवस्य—*Sayana*).

Vahneh, of the fruit-bearer ; the bearer of all knowledge like
fire (बह्नेः सकलविद्यानां बोद्धुर्गनेरिव—*Daya*.; बोधुः—*Sayana*).

Vipramanmanah, of the one praised by sages (विप्रमन्मनः विप्रस्यमन्म
विज्ञानं यस्मिंस्तस्य—*Daya*.; विप्रामेधाविनो मन्मानः स्तोतारो यस्य—*Sayana*).

Vacanasya, of the laudable (वचनस्य वचनीयस्य स्तुत्यस्य—*Sayana*).

Sacanasya, of the one gathered ; of the one to be served,
honoured (सचनस्य समवेतस्य—*Daya*.; सेव्यस्य—*Sayana*).

All these attributes could hardly be of the beverage, came to be
known under the name of Soma (very inapplicable to a beverage
—*Wilson*).

Isah, food or desire.

Go-agrah, of which the chief is speech (or cattle).

(गो मघाः गोर्वागघा उत्तमा यासु ताः—*Daya*.; गावोऽग्रे प्रमुञ्चे या सा तादृशाः—*Sayana*).
In no way, cow or cattle is desired for food as such. Cattle is
demanded for milk, butter and the like.

3. **Aktun**, the nights ; i.e. fortnights, half-months etc. (अक्षुर्दिशि
रात्रिनाम, Nigh. I.7 ; अत्र च तत्संबन्धात् पक्षमासादयो सख्यन्ते—*Sayana* ; रात्रीः—*Daya*).

Dosa, nights, the early morning (दोषा रात्रि, Nigh. I.7;—*Sayana*;
प्रजातवेनाः—*Daya*.).

Vastoh, the day (वस्तोः दिवसं, दिनं—*Sayana* and *Daya*).

Saradah; the year (शरदः सम्बत्सरोरध—*Sayana*); the seasons like autumn etc. (शरदः शरदादीन् ऋतून्—*Daya*.).

Induh, moon (a synonym of Soma too); this moon is the emblem present in the sky, इमं केतुं, in the text (इमं सोमं चन्द्रात्मना नमसि वर्तमानं—*Sayana*).

Evidently the verse appropriately refers to Soma, the moon, and not the beverage (on the same lines, the verse 1 may be interpreted).

Hymn-40

1. **Gane,** in the assembly of enlightened ones (गणे गणनीये विद्वत्संघे—*Daya*.), in this prayer—assembly (प्रश्नस्तु स्तोत्रसंघे—*Sayana*).

Ut pra gaya gane a ni-sadya, sitting in the assembly of the enlightened ones, offer prayers (गायः स्तुहि—*Daya*.); or respond; i.e. listen to our hymns of prayer (गायः प्रश्नाभिः कृतं स्तोत्रमुपरलोक्य—*Sayana*).

5. **Niyutvan,** the one, possessing the yoked steeds (नियुत्वान् नियतोऽश्वाः, तद्वान्—*Sayana*); the resplendent Lord, the prime mover of the creation (नियुत्वान् नियन्तेश्वर इव, नियुत्वानिति ईश्वर नाम, a synonym of Lord or master—*Daya*.); राष्ट्रि = प्रयः = नियुत्वान् = इतः these four are synonyms of Lord or *isvara*,—Nigh. II.21. For इतः, see 1.164.21 (इतोविश्वस्य).

Hymn-41

2. **Kakut,** the well-disciplined, i.e. accurately spoken speech (काकुत् सुशिक्षिता वाक् । काकु = वाक् Nigh. I.11); tongue (जिह्वा—*Sayana*).

5. **Pra asman ava prtanasu pra viksu,** defend us in combats, and against all people (विश्व); i.e. not only in foreign aggressions, but also in the internal revolts. (Curiously, on this basis Wilson concludes that "the religious party had opponents amongst the people in general").

Satakrato, O the accomplisher of numerous sorts of actions (शतक्रतो बहुविधकर्मालिन्द—*Sayana*); the one endowed with innumerable faculties and potentialities for noble selfless actions (शतक्रतो प्रसक्त्यश्रज उत्तमकर्मन् वा—*Daya*.); the one who is selfless in cent per cent actions,

Hymn-42

3. **Tam-tam it a isate**, whatever, it may be, he gets it.

Isate, gets it (ईषते प्राप्नोति, ईषतीति गतिकर्मा, Nigh.II.14—*Daya.*;
आ + ईषते = एषते प्रापयति—*Sayana*).

Hymn-43

For the hymn, see *Aitareya Aranyaka* V.2.5.

1. **Divodasa**, the servants of a divine order ; (in later mythology a king) ; for *Sambara*, see earlier notes.

Yasya tyat Sambaram made,—here *tyat* = तत् प्रसिद्धं यथा भवति तथा, such as that which usually happens ; i.e. it is so well known.

4. **Maghonam savah**, the extraordinary strength of Indra, the magnanimous, (माघोनं एन्द्रं शवः असाधारणं बलं—*Sayana* ; *maghonam* is also the one who possesses immense wealth (माघोनं बहुधनवन्तं, शवः बलहेतुं—*Daya.*).

Hymn-44

For verse 21, see *Nir.* VI.17.

1. **Svadhapate**, lord of the offering ; cherisher or protector of Soma libation (स्वधापते स्वधाया अन्नस्य सोमलक्षणस्य पालक—*Sayana* ; स्वधा = अन्न or food, Nigh. II.7) ; lord of food (अन्न स्वामिन्—*Daya.*).

2. **Sagmah**, one with peace, happiness, enjoyment (शग्मः शग्मं सुखं विष्टते यस्य सः । शर्मा प्रादिभ्योऽङ्—*Panini* 5.2.127) ; one who provides happiness to others (शग्मः सुखकरः—*Sayana*).

Iuvi-Sagma, the lord with plenty of happiness (दुविशग्म बहुसुखेन्द्र—*Sayana*).

6. **Vipah na**, like the wise persons (विपो विप्रस्य मेधाविनः न इव, सर्वकार्य-कुशला इत्यर्थः, like the persons efficient in several works—*Sayana* ; विपः मेधावी—*Daya.*, Nigh. III.15).

7. **Staulabbhi dbautaribhi**, by his robust agitators (स्तौलाभिः स्पूलाभिः प्रवृद्धाभिः धौतरीभिः कम्पनकारिणोभिवंडवाभिरोद्दौर्भगभिर्वा युक्तः सन्, with his stout causers of trembling; Sayana supplies the words, joined with such mares—वडवाभिः—the epithets may be applicable to Maruts also). स्तौलाभिः = स्पूले भवाभिः = स्पूलाभिः (in place of स्, we have त् — वर्णव्यत्ययः —*Daya.*).

8. **Vapuh**, the nice form of body (वपुः सुरूपं शरीरं—*Daya.*; वपुः = form, रूपनाम, Nigh. III.7).

9. **सेधा** = सेध (द्वयचोतस्तिङ् इति दीर्घः—Panini VI.33.134).

11. **Jasvane**, for the wicked ruler, who unjudiciously transfers the property from one hand to another (जस्वने अन्यायेन परस्वप्रापकाय दुष्टाय राज्ञे —*Daya.*; जसतीति गतिकर्मा—Nigh.II.14).

13. **वावृधे** = ववृधे (तुजादीनां दीर्घोऽभ्यासस्य—Panini.VI.1.7).

14. **मता** = मत (संहितायामिति दीर्घः—Panini VI.1.70).

15. **Dhnam**, of the doer of virtuous actions; of the offerer of prayers (धीना उत्तमानां कर्मणां—*Daya.*; ध्यातॄणां स्तोतॄणां कर्मणां वा—*Sayana*; धीरिति कर्मनाम—Nigh. II.1).

16. **Karudhayah**, the upholder of the institutor of rites (कारुधायः कारुणां कर्तॄणां यजमानानां धारयिता—*Sayana*); the upholder of technicians (कारुणां शिल्पीनां धारकः—*Daya.*).

17. **जही** = जहि, leave, forsake, abandon. (भतापि पूर्ववत् दीर्घः—*Daya.*)

19. **Harayah**, the trained horses (like), हरयः सुशिक्षिता भवन् इव (*Daya.*); हरयः भवन्—*Sayana*.

Vrsa-rathasah, those equipped with strong chariot army (of charioteers) (वृषरथासः वृषा बलयुक्ता रथाः सेवाङ्गानि येषां ते—*Daya.*).

Vrsa-resmayah, equipped with shower-yielding reins (*rasmi* = ray or rein both); reins of horses strong enough for all successful operations. (वृष-रश्मयः रश्मय इव विजयसुखवर्षकास्तेजस्विनः —*Daya.*; वधितारोरश्मयः प्रग्रहा येषां तादृशाः—*Sayana*).

20. **Dronam**, the fast moving car or vehicle including airways (द्रोण इवन्ति येन विमानादि यानेन तत्—*Daya.*; द्रुममयं रथं—*Sayana*).

Na urmayah, like the sea-waves (नोर्मयः समुद्रादि जल तरङ्गा इव—*Daya.*).

21. **Madhupeyeh**, a drink to be taken along with honey, or a drink to be taken like honey (मधुपेयः मधुनासह पातयोग्यः—*Daya.* ; मधुवत् पातव्यः—*Sayana*).

Vṛsa sindhunam vṛsabbah stīyanam

Stīyah, (स्तिपाः) means waters, so called from being collected (स्तिपा प्राप्नो भवन्ति । स्यायनात्). The sprinklers of rivers and the rainers of waters (Nir. VI.17).

Similarly, **stīpah** means guardians of waters or one who guards them who approaches him for his protection, (स्तिपा स्तिपापालनः उपस्थितान् पालयतीति वा, as in स न स्तिपा उव भवा तनुपाः—Rv. X.69.4).

Contrary to the usage of *Stīya*, as in the Nirukta, the scholiasts interpret the word as “of the aggregated” (स्तिपानां संहतानां स्यावरज्जमानां प्राण्यप्राणिनां, of the movable or immovable, living or non-living—*Daya.*; स्तिपानां संघीभूतानां स्यावरज्जमानात्मनां प्राणिनां—*Sayana*).

In this and the two preceding verses, we have a fascinating use of the derivatives of वृष, *vṛsa*, to sprinkle, to rain; Indra's horses are *vṛsana* (वृषणः); they draw a *vṛsa-ratha* (वृषरथ), and are guided by *vṛsarasmayah* (वृषरथमयः); again the steeds are *vṛsana* (वृषण) who are always young (नित्यं तरुणौ), and Indra is *vṛsan* (वृषन्), *vṛs* (वृष) and *vṛsabha* (वृषभ), the showerer of rain or of benefits.

22. **Panim**, the dealer, the businessman or trader, the stealer or trader of cows; an *asura* of the nama *vala* (वल्गु); the head of *panis* and hence also the *panti* (पणि वणिजं गवामावातारं वलाव्यमसुरं—*Sayana*; स्तुत्यं व्यवहारं, the commendable business—*Daya.*).

23. **Ayam tridhatu divi rocanesu tritesu vindat amṛtam nigulham**—the Soma becomes ambrosia (अमृतं) when received or concealed (निगूल्हं) in vessels at the three diurnal ceremonies (त्रिधातु सवनत्रय रूपेण त्रिप्रकारं), which ambrosia is properly deposited with the gods abiding in the third bright spheres or in heaven (त्रितेषु दिवि रोचनेषु)—*Sayana*.

Tridhatu, the world made up of three *gunas*, *sattva*, *rajas* and *tamas* (त्रिधातु सत्त्वरजस्तमोमयं जगत्—*Daya.*).

Tritesu, in the well known fire, lightning and the sun, the three forms of energy, the terrestrial, (frictional) ; the mid-spatial (electrical) and the solar (nuclear)—(त्रितेषु प्रसिद्ध (प्रग्नि) विद्युत् सूर्येषु—*Daya*.).

24. The *Soma* (सोम) has been shown to be the source of the energies of Indra, who, when exhilarated with this Soma makes the dawn etc. (verses 23 and 24).

Dasayantram utsam, deeply-organized secretion; a well (source of water) with ten machines.

Utsam, water or milk having the property of flowing (उत्सं उत्सरण-शीलं पयः—*Sayana*) ; well and the like, ever-streaming with water (उत्सं रूपमिव जलेन किलनं—*Daya*.).

Dasayantram, body with the ten machines, that is, the physical body complex with five sense organs and five organs of actions (organs and functions of the body which are the result of the nutriment furnished to the child by the matured milk. (*Sayana*). For ten *yantras*, we have : (i) चक्षुश्च श्रोत्रं च मनश्च वाक्च प्राणायानो देह इदं शरीरम् । द्वौ प्रत्यङ्मन्वानु सोमो विसृजयितुं तं मन्ये दशयन्त्रमुत्सम्,—the eye, the ear, the mind, the speech, two vital airs, the form, the body, the two creations inverted and direct—these are tenfold *utsas* or state of being (unknown supplementary quotations, the *khila*) ; (ii) नव प्रातर्ग्रहा गृह्णन्ते नवभिर्बहिष्पवमाने स्तुयते स्तुते स्तोमे दक्षमं गृह्णाति (Ait.Br. III.1) —the Soma is offered with nine texts to Indra and then this tenth) ; (iii) दक्षैतानध्वयुः प्रातः सवने ग्रहान् गृह्णाति San.Br. XIV.2.

To Dayanada, the ten *yantras* are the five *tanmatras* or the subtile elements, and the five gross elements (रूप, रस, गन्ध, स्पर्श, शब्द, पृथिवी, जल, अग्नि, वायु and आकाश).

Hymn-45

1. **Turvasam**, one who readily gets control on those who injure others (तुर्वसं हितकानो बभकरं—*Daya*.) ; also see I.36.18, our notes.

Yadum, the man who exerts (यद् प्रयत्नमानं नरं—*Daya*.) ; the one who exerts to deprive others of their property ; a robber ; an exploiter (इतरधनाय बततेजो यदुमंनुष्यस्तं—*Daya*.; see I.36.18) ; the names of two kings, who were in exile or captivity in the land of enemies (तुर्वसं यद् वैतरसंजो दावानो ऋक्षिर्दुर्वरेषु प्रसिप्तौ—*Sayana*).

5. **Ekasya**, of the one ; of the needy (एकस्य असहायस्य—*Daya.*) ; of the adorer or devotee (स्तोतुः—*Sayana*).

6. **Nrbhih suvirah ucya**, you are glorified by men, O the bestower of male descendents.

Suvirah, endowed with or possessed of sons, grandsons and the like to be given (सुवीरः शोभनैर्वीरैः पुत्रपौत्रादिभिः स्तोतुष्यो दातव्यरूपेत इति—*Sayana*) ; the one who has the finest group of young and brave (शोभनावीरा यस्य सः—*Daya.*).

7. **Brahmanam**, the great and mighty (ब्रह्माणं परितुष्टं—*Sayana*) ; the one who knows all the Vedas (चतुर्वेदविदं—*Daya.*).

Brahmavahasam, the one attracted by prayers (ब्रह्मनाह्वसं ब्रह्मभिः स्तुतिरूपमन्त्रैर्वह्नीयं—*Sayana*) ; the one attracted by, or the one who teaches the Vedic verses along with their meanings and accents (वेदानां शब्दार्थं सम्बन्धं स्वराणां प्रापकं—*Daya.*).

8. **Prtanasahah**, subduer of hostile armies (पृतनापहः ये पृतनां शत्रुसेनां सहन्ते ते—*Daya.* ; पृतनाः शत्रुसेनाः । तासामभि भवितुः—*Sayana.*).

9. **Adrivah**, O wielder of thunderbolt, like that (हे अद्रिवः, आदृणा-त्यनेने न्यद्रिवंजः—*Sayana*) ; like the sun, the producer of clouds (मेघकर सूर्यवद् वत्तमान—*Daya.*).

Dṛhlani, the strongholds, cities or forces (दृढहानिचित् बुढानि स्थिराण्यपि पुराणि बलानि वा—*Sayana*) ; definite and certain armies (दृह्लानि विश्वत्तानि सैन्यानि—*Daya.*).

Mayah, delusions ; snares ; enemy-devices (मायाः च शत्रुभिर्निर्मिता—*Sayana* ; कपटादि—*Daya.*).

Ananata, O the unbending (used as an epithet of Indra) (हे अनानत, प्रप्रह्वोभूत सर्वोच्छ्रितेन्द्र—*Sayana* ; शत्रूणां समीपे नम्रतारहित i.e. non-reconciling towards enemies and unyielding in war—*Daya.*).

10. **Ahumahi**, we invoke, honour or praise (अहमहि आह्वयामः स्तुम इत्यर्थः—*Sayana* ; प्रशंसेम—*Daya.*).

Tam um tva, (तम् ऊं त्वा), such as thou art; to you as you are.

11. श्रुधी = श्रुधि (इयञोऽस्तिक इति दीर्घः—Panini VI.3.134.)

12. Wilson gives the literal translation thus :

With praises, by our horses (श्रुध्विः) horses (श्रुध्वतः), food (वाजान्), excellent (अवाग्यान् अवाणीयान् प्रशस्यान्) Indra by thee, we conquer deposited (हितं) wealth (धनं).

13. Bhare, in the battle (परे सहस्राणे — *Daya.*, *Sayana* ; Nigh. II.17).

14. हिनुही = हिनुहि (संहितायामिति दीर्घः—Panini (VI.1.17).

16. *Vrsakratuh*, the one with dominating learning or wisdom (वृषक्रतुः वृषा वक्ष्यती ऋतुः प्रज्ञा वस्य तः—*Daya.*) or the giver of rain (वर्षं कर्ता —*Sayana*).

17. *Sivah*, insurer or giver of happiness (सिवः सुखकरोऽयम् सखा मिलपूतय सन्—*Sayana*) ; auspicious, benevolent. (सिवः संपत्कारी, सखा सुहृद् —*Daya.*).

21. *Vajebhhi*, one equipped with food, learning etc. (वाजेभिः विज्ञानान्नादि कारिभिः—*Daya.*).

Asvibhhi, by the moving bodies, like the sun and moon (अश्विभिः सूर्याचन्द्रम आदिभिः—*Daya.*).

Gomadbbhi, with cow, extensive land, or speech (गोमद्वभिः प्रशस्तधूमि-वेनुवाग्मुक्तेः—*Daya.*).

Niyudbbhi, by mares (नियुद्वभिः वद्वभिः—*Sayana*) ; by the definite reasons (निश्चितहेतुभिः—*Daya.*).

24. *Kuvitsasya*, a certain person who does much (*kuvit*) harm (*syati*). (कुवितस्य कुविद्वद्वजः स्यति हिनस्तीति कुवित्सो नाम कश्चित्—*Sayana*) ; butcher or slaughterer of many ; the slicer (यः कुविन्मद्वत्सवति विभजति तस्य —*Daya.*).

25. *Matarah*, mothers, worthy of reverence (मातरः नाम्ममराः —*Daya.*).

Vatsam na matarah, as parent (mothers) cows to their young ; just as cows low and proceed fondingly towards their calf without delay (यथा मातरो गावो गृहे वर्त्तमानं वत्सं शीघ्रमभिगच्छन्ति, तद्वत्—*Sayana*). Alternatively, our prayers are being recited to you, in the same way fondingly, as the cows utter their bellow when they look at their calf (अस्मदीया वाचस्त्वाम् अभिनोनुवुः अभितः शब्दयन्ति स्तुवन्ति । यथा गावो वत्समभिलक्ष्य हम्भारवं कुर्वन्ति तद्वत्—*Sayana*).

26. **Duh-nasam**, one who is lost or destroyed with difficulty ; not easily lost.

Asva-yate, behaving as a horse ; or one who desires horses.

Gavyate, behaving as a cow ; or one who desires cows.

You are (the provider of) cow to one who wants a cow and horse to one who desires a horse.

28. **Gavahna dhenavah**, milch-cows (*dhenavah* giver of milk—वेनवः दुग्धदात्मः—*Daya*., घेनवः दोग्ध्यः—*Sayana*).

29. **Vivaci**, the function, the yajna or sacrifice, in which various praises and prayers are repeated (विवाचि विविधाः स्तुत शस्त्रात्मिका वाचो यस्मिन् यते तस्मिन्—*Sayana* ; विविधार्थस्तुत्यर्थं प्रकाशिका वाचो यस्मिन् व्यवहारे—*Daya*.).

30. **Stomah vahisthah**, most elevating praise (बाहिष्ठः बोद्धतमः स्तोमः स्तोमं—*Sayana* ; बाहिष्ठः प्रतिशयेन बोद्ध स्तोमः प्रब्रह्मसामयो व्यवहारः, the most praise-worthy function—*Daya*.).

31. **Bṛbuh**, the architect (बृबुः छेत्ता—*Daya*.); the technician in the service of Panis (बृबुर्नाम पनीनां तज्ञा—*Sayana*).

Bṛbuh paninam varsisthe murchan adhi asthat, Bṛbu or the technician stood over upon the high place, as if it were on the forehead of the Panis. Panis are traders or merchants.

Uruhkakso na gangyah, like the elevated bank of the Ganga (गार्ह्यः गंगायाः कूले उन्नते भवः कक्षो न कक्ष इव उरुः विस्तीर्णः सन्—*Sayana*).

Gangyah, Dayananda derives the word from गं (*gam*), the earth, the one who goes to the earth is *ganga*; and approaching that is *gangyah* (i.e. also *ganga* is so called from going (√ गम्, गंगा गमनाच्—*Nir.* IX.26). 31-33. These three verses form a *trīca* (त्रिच) in the praise of

the liberality of *Bṛbu* to Bhardvaja, the ṛsi or seer of the hymn (*Sayana*). *Sayana* calls *Bṛbu* as a *taksa* (तक्ष), the carpenter or artificer of the Panis. See *Manu* X.107 for the legend :

भरद्वाजः क्षुधार्तस्तु सपुत्रो विजने वने ।

बह्वीर्गाः प्रतिजग्राह बृबेस्तक्ष्णो महायक्षाः ॥

The illustrious Bharadvaja, with his son, distressed by hunger in a lonely forest, accepted many cows from the carpenter *Bṛbu*. This story or legend has been concocted much later in history to show that whilst in distress, one can accept assistance from persons of a low caste even. (See *Nitimanjari* also for a similar legend). There is another way of looking at the legend : even a person, low born, can rise to high stature by liberality. *Sayana* says : a person inferior by caste becomes everywhere distinguished by generosity (जातितो हीनोऽपि दातृत्वात् सर्वतः श्रेष्ठो भवति).

Hymn-46

1. See Yv. XXVII.37 also.

Kasthasu arvatah, places where horses encounter (*Wilson*) ; (काष्ठासु, in the cardinal directions; काष्ठासु दिक्षु—*Daya*.); in the quarters or regions of the horse, where horses are engaged; or according to *Sayana*, the battlefields ; काष्ठासु यत्राशवा क्रान्त्वा तिष्ठति तासु काष्ठासु संग्रामेषु यूयकावर्य—*Sayana*). *Mahidhara* separates the two words and explains them as men invoke thee for victory.

Just as a charioteer to horses, so may we invoke you alone in all directions (सारथिरिव त्वां काष्ठासु दिक्षु इत् हवामहे—*Daya*.).

2. *Adrivah*, the wielder of thunderbolt;—the same as *vajra*—*hasta* (मद्रिवः वज्रवन् । वज्रहस्त वज्रबाहो । यद्वा घ्रादृणात्यनेनेत्यत्रि रजनिः, तद्वन्—*Sayana*); like the sun, shrouded with cloud (मेघयुक्तसूर्यवद् वर्तमान—*Daya*.); (विभ्र वज्रहस्त मद्रिवः इन्द्र, all the terms are vocative).

Satra vajam na jigyuse, abundant food to him who is victorious (सत्रा महत्प्रभूतं वाजं न ज्ञान्विव, जिग्युषे जितवते पुरुषाव भोगार्थं—*Sayana*).

Satra, by truth (सत्रा सत्येन—*Daya*.), abundant (महत् प्रभूतं—*Sayana*); together with protection (स+त्राणम्, *Mahidhara*, Yv.XXVII.38).

Mahidhara gives a peculiar explanation to *jigyuse* (जिग्युषे), valarous, not as applicable to a man but to a horse or elephant (मरुषाव हस्तिने).

3. **Satraba**, the destroyer of mighty foes (सत्राहा महतां शत्रूणां हन्ता—*Sayana*); days of truth (सत्य दिनानि—*Daya*.).

4. **Rcisama** : such form as the Re exhibits; such in form is Indra; a vocative for addressing Indra (हे ऋचोषम ऋचा सम ऋत्यादृशं रूपं प्रतिपादयति तादृशं रूपेन्द्र—*Sayana*); venerable and to be honoured like Rca (ऋचातुल्यं प्रशंसनीय—*Daya*.).

Tanusu, apsu, surye, in the bodies (posterity), in waters, and in the sun; i.e. protect us in the battles of life so that we get abundant of posterity or descendents, waters and sunlight for our life. (descendents to work on our agriculture fields, water for irrigation and solar light for a good harvest).

6. **Viithura**, the painful; accompanied with pains (विथुरा व्यथायुक्तानि—*Daya*.); *carsani-saham*, the subduer of men or of enemies (चर्यणीसहं चर्यणीनां शत्रूभूतानां प्रजानामभिभवितारं—*Sayana*, शत्रुसेनायाः सोढारं—*Daya*.).

Pibdana, the *raksasas*, from their uttering the inarticulate sound, Pip-Pip. (पिबदना पिबदनानि रक्षांसि । पिहितमभ्यक्तं शब्दयन्त इति पिबदनानि—*Sayana*); the armies of enemies worth being crushed (पेष्टुमर्हाणि शत्रुसैन्यानि—*Daya*.).

9. **Tridhatu saranam trivarutham**, —*Saranam*, a dwelling, a place of shelter (शरणं आश्रयितुं योग्यं—*Daya*. ; शरणं गृहं—*Sayana*).

Tridhatu, made of three materials, wood, brick and stone (usually the three metals are copper, silver and gold, त्रयं सुवर्णरजतताम्रा घातवो यस्मिंस्तत्—*Daya*.).

The following groups of three have also been considered: (i) three kinds of beings; gods, men and spirits, देव, मनुज, पितृ (ii) three precious articles: gold, silver and diamond, (iii) the three states of being: इच्छा, द्वेष and प्रयत्न, desire, avarice and action.

Trivarutham, a dwelling offering shelter or protection against three atmospheric conditions, heat, cold and rains (त्रिवरूपं शीतोष्णवर्षासूतम—*Daya*.; त्रयाणां शीतातप वर्षाणां कारकं—*Sayana*).

10.11 स्मा=स्म ; (निपातस्य चेति दीर्घः Panini VI. 3.135);

12. *Priya Sarma pitṛnam*, pleasant abode of their progenitors ; the beloved places in relation with progenitors (प्रिया प्रियाणि शर्म शर्माणि स्थानानि पितॄणां जनकानां संबन्धीनि । तैरजितानीति यावत् । एतानि च वितन्वते शत्रूणां पुरस्ताद् विस्तारयन्ति । परित्यजन्तीति यावत्) ; they spread out or rest their persons ; or they spread out before the enemy the sites won by their forefathers until they abandon them ; perhaps it should be, as Wilson says, until they, the enemy, desist from the attack—*Sayana*).

Chardih acittam, the unsuspected defence (छदिः गृहं अचित्तं चेतनरहितं —*Daya*) ; or armour unknown by enemies (छदिः छादनं भायुधानां निवारकं कवचम्, अचित्तं शत्रुभिरज्ञातं यथा भवति तथा—*Sayana*).

(The unknown armour is solicited when a charge of horse takes place ; it may allude to the superiority of the arms of the *Aryas*, the mail worn by them being unknown to the *Dasyus* or barbarians, like steel helmets or cuirasses of the Spaniards to the Mexicans and Peruvians—*Wilson*).

Hymn-47

For verses 8, 13, 16, 26 and 29, the Nirukta references are : 8 (VII.6) ; 13 (VI.7) ; 16 (VI.22) ; 26 (IX.12) ; and 29 (IX.13).

This is a hymn with numerous *devatas* (deities) :

For 1-5, *Soma* ; for the first quarter of 20th, gods (*lingokta devatah*) ; of the second quarter, the earth ; of the third, *Bṛhaspati*, and of the fourth *Indra*, of 22-25, *Prastoka*, the son of *Sṛṇjaya* (*danastuti*, praise for liberality) ; of 26-28, a *tṛca*, ratha or chariot ; of 29-30, *duṇḍabhi* or drum , *Indra* is the deity of the rest.

1. *Ahavesu*, in the battles (*Daya*. आहवेषु संग्रामेषु ; Nigh. II.17).

Rasavan = *Saravan*, full of flavour ; juicy (रसवान् सादवोरच भवति —*Sayana* ; महोपधिं प्रशस्तरसं प्रचुरः—*Daya*).

Svāduh, tasty (स्वादुः सुखादयुक्तः—*Daya*).

2. *Sambarasya*, of *Sambara* (an *asura*, *Sayana*) ; of cloud (सम्बरस्य मेघस्य—*Daya*. ; Nigh. I.10).

Vṛtrahatye = *Vṛtra-turye*, in the battle (Nigh. II.17 ; वृत्रहृत्ये संपात्ते—*Daya.*) ; during the time of killing of Vṛtra (वृत्रहृत्ये वृत्रहतनकाले—*Sayana*).

Cyautna, strength (ज्योत्ना ज्योत्नानि बलानि—*Sayana* ; *Daya.* ; Nigh. II.9).

Navatim-nava, ninety-nine cities or forts.

Dehyah, smeared or plastered (देहः सिग्धाः—*Sayana*, as if the cities consisted of stuccoed or plastered houses. Ninety-nine cities of Sambara have been frequently described.)

3. **Sat urvih**, षट् उर्वीः, six vast conditions ; lust (काम) ; anger (क्रोध) ; greed (लोभ) ; attachment (मोह) ; pride (मद) and jealousy (ईर्ष्या) ; also the six : heaven (द्यौः), earth (पृथिवी) ; day (पहः) ; night (रात्रि) ; water (आपः) and plants (पौषधयः)—*Sayana*. [षट् उर्वीः षड्विधा भूमीः, the six types of grounds, —*Daya.*].

4. **Tisrsu**, three principal receptacles, plants, waters and cows (तिसृषु गोषधीन्बभूवु गोषु च—*Sayana* ; earth, water and fire (भूम्यादिषु—*Daya.*) ; also safety, light and happiness (अभयं, ज्योतिः and स्वः).

Soma as moon should not be confused with **Soma** as a plant. Also compare with त्वमिमा गोषधीः सोम विश्वास्त्वमपो भजनयस्त्वं गाः । त्वमा ततन्योर्वन्तरिक्षं जं ज्योतिषा वि तमो ववयं—I.91.22.

5. **Skambhanena**, by the support (स्कम्भनेन धारणेन—*Daya.* ; also by the midspace (स्कम्भनेन स्तम्भन साधनेन मध्यवर्तिनान्तरिक्षेण—*Sayana*).

6. **Madhyandine savane**, in the midday (or noonday) rite —*Sayana* ; in the functional activity of the midday (माध्यन्दिने मध्यं दिने मधे सवने श्रेरणे—*Daya.*).

7. **Vasyah**, excellent riches (वस्यः वसीयोतिमयेन सुखं धनं—*Daya.* ; वसीयः श्रेष्ठं धनं—*Sayana*).

Vamanitib, the one whose policy or strategy is appreciated (वामनीतिः वामा प्रशंसिता नीतियस्य सः—*Daya.*) ; a careful guide to desirable affluence (वामानां वननीयानां धनानां नेता भवा अस्मदर्थं श्रेष्ठप्राप्तो भव—*Sayana*).

8. *R̥sa ta Indra sthāvirasya bahu*, O Indra, the two arms of the mighty one are stable. The phrase has been cited in Nir. VII.6 to show that sometimes gods are so described as if they are anthropomorphic, and they are praised in reference to their limbs (ऋष्या त इन्द्र स्वविरस्य बाहु).

13. *Asme arat cit dvesah sanutah yuyotu*, may he secretly separate the enemy even when far from us ; i.e. from us in the oblation (*asme* used in the sense of *asmad*, see Nir. VI.7, for the critical usage of *asme* (अस्मे) in different connotations. Dayananda uses *asme* for *asmakam*—अस्मे अस्माकम्).

14. *Apah gah yuvase sam indun*, here *apah* are waters. Sayana interprets in the sense of *vasatvari* (अपः वसतो वर्याख्याः) waters: the portions of waters taken from a running stream on the evening previous to the ceremony, and kept in jars in different parts of the sacrificial chamber, to be mixed with Soma—see Katyayana, Sūtras 8, 9, 7-10, Yv. VI.23, and the Taittiriya Yajus, Prapathaka III, Anuvaka 12 (*Wilson*).

15. *Im, ई*, the supreme Lord, attainable (ई, प्राप्तव्यं परमात्मानं—*Daya*. ; ईमिति पदानाम् Nigh. IV.2 ; ई एनमिच्छ—*Sayana*).

Kṛnoti purvam aparam, makes first the last and vice versa (कृणोति पूर्वं अपरं परित्यज्य—*Daya*.); the principal singer becomes ordinary, and the ordinary one becomes the principal (यः प्रथमः प्राची मुख्यः स्तोता तं अथन्यं करोति, यश्च अथन्यः स्तोता तं मुख्यं करोति—*Sayana*).

16. *Edhamana-dvīt ubhayasya raja coskuyate viśah indrah manūyan*—hating the impious, king of both, Indra offers to tribes and men. He scatters the impious, and hates them always who do not press the Soma juice. He distributes wealth among the Soma-pressers. King of both (उभयस्य राजा), i.e. the king of celestial and terrestrial wealth. The two words *coskuyamāna* (चोष्क्यमान, Rv. I.33.3) and *coskuyate* (चोष्क्यते) are reduplicated forms. (एषमाना महर्षेभ्यस्तुभ्यः । तुभ्यतोऽस्मादस्माति । उभयस्य राजा । विध्यस्य च पापिबस्य च । चोष्क्यमान इति चोष्क्यतेरप्यर्करीतवृत्तम्—Nir. VI.22).

18. *Rupam rupam—pratirupo babhuva*, Indra has assumed various forms (compare, अग्निर्वैदेको धृष्टं अग्निर्द्वौ रूपं रूपं प्रतिरूपो बभूव, *Katha Up.* V.9)—Indra (the resplendent soul), then becomes the same as Agni, the Lord adorable, or Visnu, the all-pervading, Rudra, Lord of

supreme vitality, or any deity to be adored. While interpreting the Vedic verses, this point is very significant ; Indra, Varuna, Agni, Mitra, Bhaga, Visnu, Rudra, Aryaman, whether taken as singles, or in pairs or in groups of three represent different phases of one and the same Lord,—a pure form of monotheism, neither atheism nor pantheism ; cf. *ekam sad vipra bahudha vadanti*—एकं सद् विप्रा बहुधा वदन्ति—I.164.46).

The phrase is applicable to the lower self as much as for the highest supreme. The lower self, the soul, transmigrates into the bodies of different species, and there it functions according to the new environments, essentially remaining the same. The physical body of man has ten thousands and more nerves, whereby the soul receives the impulses and communicates with the outside world. (हे मनुष्या य इन्द्रो मायाभिः प्रति चक्षणाय रूपं रूपं प्रति रूपो बभूव पुरुष इयते तदस्य रूपमिति । यस्याऽस्य हि दशशता हरयो युक्ताः शरीरं वहन्ति तदस्य सामर्थ्यं वर्तते—*Daya.*).

Indra, is also identified with the Supreme Lord, *paramesvara*, the first cause in creation, ('इदि परमेश्वर्ये' इत्यस्य घातोरर्थानुगमात् इन्द्रः परमात्मा—*Sayana*).

19. **Harita**, pair of horses (हरिता हरणशीलावश्वौ—*Daya.*), yoked to the chariot of body—the five sense organs—a wise charioteer is one who keeps control over his horses ; that person alone enjoys who has a control over his senses and sense-lingerings.

Tvasta, an appellation for Indra, who is either the supreme Lord or the lower self (त्वष्टा तत्कर्त्ता जीवः—*Daya.*) ; the enlightened Indra (त्वष्टा दीप्त इन्द्रः—*Sayana*).

20. चिकित्सा = चिकित्स, यद्र संहितायामिति दीर्घः—Panini VI.1.70).

There is a myth attached to this verse ; Garga, who is the seer of this hymn, it is said, lost his way in a desert ; thereon, he recited this hymn, invoked Bṛhaspati and Indra, as a result of which he regained his road. —A mere conjecture without a basis.

Agavyuti Ksetram, a place devoid of the pasture for grazing cattle (अगव्यूतिः अगोचरं गोवन्तारं रहितं निर्जनं क्षेत्रं देश—*Sayana* ; *gavyuti* is also a measure equivalent to two kosas or four miles = 6.4 kilometers (अगव्यूतिः क्रोशद्वय परिमाणं रहितं—*Daya.*).

21. **Uda-vraje**, a country into which waters flow ; or a country of this name (उद व्रजे । उदकानि व्रजन्त्यस्मिन्नित्युद व्रजो देशविशेषः—*Sayana* ; उदकानि व्रजन्ति यस्मिंस्तस्मिन्—*Daya*.).

Sambaram, to the cloud (Nigh. I.10) ; see pervious notes on it.

22. **Prastokah**, one who present (प्रस्तोकः यः प्रस्तोति—*Daya*.).

Divodasat, the giver of light (दिवोदासात् प्रकाशदातुः—*Daya*.).

Atithi-gvasya, the care-taker of guests ; one who comes to guests for helping them (प्रतिपिग्वस्य योऽतिथीनामच्छति तस्य —*Daya*.).

Dasa-kosayih, lands pertaining to gold of ten treasures or of ten boxes (दशकोशयोः सुवर्णपूर्णान् दशसंख्याकान् कोशान्—*Sayana* ; कोशयोः याः कोशन्यान्ति ता भूमौ—*Daya*.).

23. The verse refers to the liberality of a rich king who gives away a large number of horses, and big quantities of gold, clothes and food.

Hiranyapindan, gold slabs.

Dasa kosan, ten bags, purses, or chests full of gold (दशकोशान् दशसंख्याकान् हिरण्यपूर्णान्—*Sayana* ; दशगुणघन पूर्णान्—*Daya*.).

Adhibhojana,—here *bhojanam* means wealth or riches .(भोजनमिति धननाम—Nigh. II.10 ; अधिकं धनं येषां मूर्धन्यम्—*Sayana*).

According to traditionalists, *Prastoka* (प्रस्तोकः). *Divodasa* (दिवोदास), and *Atithigvan* (प्रतिपिग्वन्) are the names of one and the same person.

24. **Atharvabhyah**, the preceptors, the non-injurers (अथर्वभ्यः महिसकेभ्यः—*Daya*. ; the seers of the family of Atharva—*Sayana*).

Payave, for the civic guard (पायवे पातनाय—*Daya*.); *Payu* is a brother of Garga (*Sayana*).

Asvathah, the chief of a trust (अश्वपथः योजन्ते सः—*Daya*.); the one with horses (अश्वपथः अश्ववानेतत्संज्ञः प्रस्तोकः ; the same as *Prastoka*—*Sayana*).

26. **Suvirah**, with good children, or with brave soldiers (सुवीरः शोभनवीरैः शूरमटेः पुत्रादिभिर्वायुक्तैश्च भव—*Sayana*).

Gobhih, with cow products like hide etc. (गोभिः गोविकारैश्चर्मभिः—*Sayana*); one full of learning and knowledge (गोभिः सुशिक्षिताभिर्वाग्भिः—*Daya*).

For this verse, see Yv. XXIX.52; Av.VI.125.1 and Nir. IX.12.

O lord of forests, our friend, promoter and a noble hero, indeed be firm in body, Thou art girt with cowhide, be strong. May Thy rider win what is to be won. —a noble hero, i.e. a blessed hero (सुवीरः कल्याणवीरः); be strong, i.e. be very firm (वीर्यस्वेति संस्तमस्व); win what is to be won, i.e. what is worthy of winning (प्राप्त्याता ते जयतु जेतव्यानि)—Nir. IX.12.

27. **Gobhih pari-avrtam**, all round surrounded by cowhide or rays (गोभिः किरणैः प्रावृतं प्राच्छादितं परि सर्वतः—*Daya*.; encompassed by the cowhide, गोभिः गोविकारैश्चर्मभिः परि परितः प्रावृतं प्रावेष्टितं—*Sayana*).

28. **Marutam anikam**, army of people (*Daya*.); precursor of Maruts (*Wilson*; महता एतत्संज्ञानां देवगणानां अनीकं प्रथमूतं तद्वच्छीघ्रगामी—outstripping in speed—*Sayana*); principal or leader (मुख्यं—*Mahidhara*).

Mitrasya garbhah, in the midst of the activity of vital breaths (मित्रस्य प्राणस्य गर्भः मध्यस्थः—*Daya*.). *Sayana* endeavours to make sense of, by saying, the car is to be considered as contained by *Mitra*, the ruler of the day, as moving by day, whilst by *nabhi* of *varuna*, it is intimated to be a fixed point or centre for the deity ruling over the night, when the car of *Indra* or *surya* stands still.

Mahidhara derives *garbha* from √ गृ, *gr* to praise, and considers *mitrasya garbhah*, equivalent to *suryena stuyamana*, सूर्येण स्तुयमान, to be praised by the sun. *Nabhi*, he derives from √ नप्, *nabh*, to injure, and translates it as the weapon of *Varuna*.

On these interpretations, *Wilson* comments; both Scholiasts labour superfluously to attach meaning to what was never intended to have any.

29. Fill earth and heaven also with thy roar. Let the immovable and the movable think of thee everywhere. Besides, O drum, together with *Indra* and the gods, keep off the enemy farther than afar.

This is quoted in Nir. IX.13 (उपश्वासय, पृथिवीं च दिवं च । बहुधा ते घोषं मन्यताम् । विष्ठितं स्थावरं जङ्गमं च यत् । स दुन्दुभे सहजोषण इन्द्रेण च देवेश च । दूराद्दूरतरमपेक्ष्य शवून्, i.e. stationary and जगत्, that are non-stationary ; think highly of thy loud call, O drum, associated with Indra and the gods, disperse the enemy farther than what is very far).

30-31. The two verses and also verse 29, refer to drum and its sounding as a signal. They have wider meanings than merely war signals. The war, the battle, the conflict, they refer to is not the conflict against political powers. This conflict refers to the inner struggle against vices of our own, the evil forces which overpower us in our weak moments. The conflict eternally continues in our subconsciousness and at various levels of our awareness. It is in the recovery of our lost or stolen cattle, Indra, the super-consciousness, ultimately becomes victorious. The horses, the chariots, *maruts*, *sambara*, *vṛtra* and other terms should be taken in this context. How desperate and critical becomes the situation when one has to say, "We have wandered into a desert where there is no track of cattle : the vast extant earth has become the protectress of murderers." (20).

The verses 29-31 recur in Yv. XXIX. 55-57.

Hymn-48

2. *Napatam*, the one who does not destroy or cause the decline (नपातं अपातयि तारमनाशकं—*Daya.*) : a son (नपातं पुत्रं प्रशंसिषमित्यनुषङ्गात् प्रशंसाभेत्यर्थः—*Sayana*) ; (*urjah napatam*, the son of strength ; the one who does not cause the decline of strength or power—*Daya.*).

5. *Apas*, *adri*, *ṛta*, and similar terms like *mathitah* according to traditionalists refer to the water prepared to mix with the *Soma*, known as *vasativari*, the stones for grinding the *Soma*, and churning or attrition for the production of sacrificial fire. (आपः वसतीवर्याख्याः) ।

Apah, water (Nigh.I.12).

Adrayah, stones ; also clouds (अद्रयः आवाणः—*Sayana* ; अद्रयः मेघाः—*Daya.* ; Nigh. I.10).

Vanah, woods, or woodsticks for fire ; also rays of the sun (वना वनावि काष्ठानि च—*Sayana* ; वना किरणाः—*Daya.*, Nigh. I.5).

Rtasya, of water, (Nigh.I.12) (ऋतस्य यज्ञस्योदकस्य वा—*Sayana*).

6. **Urmyasu**, in the nights (ऊर्म्यासु रात्रिषु—*Daya*. ; Nigh.I.7 ; रात्रि नामैतत्—*Sayana*).

The smoke (धूमः) or the dense water vapours proceed to midspace in the form of clouds, and as smoke goes to heights, its generator, *agni*, as if also goes along with it. (धूमो हि मेघात्मना परिणतः सन् अन्तरिक्षे गच्छति । कार्यकारणयोरभेद विवक्षया तद् गमनमगनावुपचर्यते—*Sayana*).

8. **Satam himah**, a hundred winters or a hundred years (शतंहिमाः शतं हेमन्तान् संवत्सरान्—*Sayana* ; शतं हिमाः वृद्धीर्हेमन्तानृतून् वा—*Daya*.).

Purbhah, by protections (पूर्भिः पालनैः—*Sayana*) ; by cities (पूर्भिः नगरैः—*Daya*.).

10. **Tokam-tanayam**, the infant (तोकं सद्योजातमपत्यं, the newly born child—*Daya*.) and the tender (तनयं सुकुमारं—*Daya*.); both the words mean usually the *son*, but in the Veda, usually they occur in pairs, often interpreted as sons and grandsons (तोकं पुत्रं तनयं पोषं च—*Sayana*). But both are synonyms (तुक्, तोकं, तनयः, तोक्म, तन्म as अपत्यनामानि—Nigh.II.2).

For the use in pairs, see :

तोकं-तनयम्, *tokam-tanayam*—

I.64.14 ; 92.13 ; II.25.2 ; VI.13.6 ; 48.10 ;
VII.56.20 ; 60.8 ; IX.74.5.

तोकस्य-तनयस्य, *tokasya-tanayasya*—

I.100.11 ; II.30.5 ; IV.24.3 ; VI.19.7 ; 44.18 ;
VII.82.9.

तोकाय-तनयाय, *tokaya-tanayaya*—

I.114.6 ; 189.2 ; II.33.14 ; III.53.18 ; IV.12.5 ;
V.53.13 ; 69.3 ; VI.1.12 ; 50.7 ; VII.52.2 ; VIII.9.11 ;
X.35.12.

तोके-तनये, *toke-tanaye*—

I.114.8 ; IV.41.6 ; VI.25.4 ; 31.1 ; 66.8 ;
VII.67.6 ; 84.5 ; 85.5 ; VIII.23.12 ; 71.13 ;
X.147.3.

तोकेषु-तनयेषु, *tokesu-tanayesu*—

VII.46.3.

11. *Sabah-dugham dhenum*, the milk yielding cow (सबहुंघाम् । सबरिति पयसो नाम ; *sabah* = milk ; प्रमरणहेतुभूतस्य पयसो दोग्ध्रीं घेनुं गाम्—*Sayana*).

The milch cow, *dhenu*, is here introduced since the milk is the appropriate offering to the Maruts, the deities of a series of verses (11-15 etc.) in this hymn, or as an offering to *Prsni*, the mythological mother of the Maruts, in the form of a cow, (पृथिविः = गोः = नमः, the sky, Nigh. I.4).

Dhenum, is also speech (घेनुरितिवाङ्मनाम—Nigh. I.11 ; सबहुंघां सर्वकामना प्रपूर्विकां, the fulfiller of all aspirations—*Daya*).

12. *Sumnaih eva-yavarī*, traversing the sky shedding delight (सुम्नैः सुखैः एवयावरी दुःखनिवारिका—dispeller of troubles by giving delights. —*Daya*).

Sumnaih, with the means of happiness (सुम्नैः सुखहेतुभूतैः—*Sayana*).

Evayavari, from *eva*, एव, who or what goes, as a horse, or the water of midair, the rain ; and *yavarī*, who goes with, i.e. who proceeds with rains, giving pleasures to others (एवयावरी एवैगन्तुभिररखैर्मध्यमस्यानैरदकैर्वा सह यावन्ती अन्येषामपि सुखार्थं वृष्टिजलैः सहागच्छन्ती तां घेनुमुपाजयन्—*Sayana*).

13. *Bharadvajaya*, for Bharadvaja, for the possessor of enlightenment (भरद्वाजाय घृतविज्ञाणाय—*Daya*). Milk for him ; a twofold blessing (द्विता) ; the cow which gives milk to universe, and food to sustain every one.

15. *Marutam*, like the band of men (मारुतं मनुष्याणामिदम्—*Daya* ; मरुतसंपरूपमीदृशं—*Sayana*).

Sardhah, strength (शर्धः = बलम्—Nigh.II.9).

16. *Samsisam nu te apikarne*, close to your ears I speak your praise (lit. I celebrate thy praise quickly at thine ear) (शंसिषं प्रशंसिषं नु सद्यः ते तव अपिकर्णे शान्छादित श्रोत्रे—*Daya*).

17. **Kakambiram**, the progeny of crows (*Wilson*) ; the protector of crows (काकम्बीर काकानां रक्षारि—*Sayana* ; काकानां गोपक—*Daya*).

Vanaspatim, trees, banyan and the like (वनस्पति वृक्षं—*Sayana* ; वनस्पति वटादिकं—*Daya*).

एवा = एव (निपातस्य चेति दीर्घः—*Panini* VI.3.135).

Kakambarim vanaspatim ma ut vr̥hah, may you not uproot the trees sustaining crows (ना काकानां गोपकं उत् उच्छेदयेः वटादिकम्—*Daya*.) ; uproot not, Pusan, the forest lord with its progeny of crows. By metaphor, it alludes to the Rsi and his family, children and dependents (ऋषिः पुत्रपौत्रसहितमात्मानं बहुपक्ष्याश्रय वनस्पतित्वेन रूपयन् तस्यानुद्धारयाशास्ते—*Sayana*).

Eva cana grivah a-dadhate veb, as fowlers set snares to birds.

Sayana translates *grivah*, as snares (दामानि), of the nature of net, an unusual interpretation (ग्रीवाः । गिरन्त्यन्तरवस्थापयन्ति बध्नन्तीति ग्रीवा दामानि । यथा व्याघ्राः वेः पक्षिणो हरणार्थं ग्रीवा दामानि जालरूपाणि प्रादधते भूम्यां निबधते तैश्च निहितैः पक्षिणो हरन्ति एवमस्मान् बन्धनोपायैः शत्रुर्मा हाषीत्—*Sayana*).

18. **Dṛteḥ-iva**, as that of cloud (दृतेःऽश्च मेघस्येव—*Daya*, दृतिः = मेघनाम, *Nigh.* I.10) ; *dṛti* is also a leatherbag ; a container made of skin.

Dadbanvataḥ, containing curd (दधन्वतः दधिमतः—*Sayana*) ; of the one which holds with grip (दधन्वतः दृढत्वेन धर्तुः—*Daya*.) ; also, of the one who possesses noble characteristics as love for learning etc.—दधन्वतः विद्याभूषण धर्तृणां धारकस्य—*Daya*).

Sayana maintains, according to tradition, that a skin of curds is always carried in Pusan's chariot.

22. *Sayana's* interpretation that heaven, earth and milk of Pṛsni having been once generated stay on for ever, and are not generated again is against the Vedic concept of succession of worldly existences.

Prsnyah dugdham, milk of Pṛsni, mother of the Maruts, i.e. the cow-divine ; from whose milk, the Maruts were born. (पृश्निवै नै पयसो मस्तो जाताः—*Tait. S.* II.2.11.4.)

Tat anyah na anu jayate, not born again like that (तत् ततः परम् अन्यः पदार्थः तानु जायते तत्सदृशो नोत्पद्यते—*Sayana*).

According to Dayananda, the entire universe (which includes the sun (सोः), earth (पृथिवी) and midspace stellar bodies' (पृथ्व्याः) is created by the Supreme Lord, who stays aloof and is not born along with the creation (तत् अन्यः, He remains aloof ; न मनु जायते and is not born in the same way ; येनेश्वरेण सूर्यादिकं जगद् युगपदुत्पाद्यते स एतया सृष्टया सह न जायतेऽस्या भिन्नः सन् सर्वं सद्यो जनयति—*Daya*).).

Hymn-49

For verse 8, see Nir. XII.18.

1. **Mitra-Varuna**, मित्रावरुणा—When used in pair may mean (i) the pair of *prana* and *udana*, the two vital breaths, (ii) the pair of preceptor and teacher ; (iii) the pair of the sun-divine and ocean-divine ; (iv) Lord of protection and of venerability,—one Lord but with a pair of attributive characteristics ; (v) pair of energy and plasma, and (vi) Lord, the source of light and the source bliss (I.17) ; see notes on I.2.7, whilst Varuna is the excellent or chosen one, Mitra is friend also. These terms are the names of the Sun also.

Mitrah, (मित्रः) is so called because he protects (तापते) from destruction, or because he runs (द्रवति), measuring things together ($\sqrt{\text{मी}}$) ; in this sense, the *sun* also ; or the word is derived from the causal of *mid* ($\sqrt{\text{मिद्}}$), to be fat, (Nir. X.21 ; see R̥v.III.59.1, मित्रो ऽन्वयात्पति). Also see notes on I.1.7.

Varuna, along with *Vayu* is known to be the deity of the middle region (Nir.X.I) ; he is so called because he covers ($\sqrt{\text{वृ}}$). *Varuna* sends forth the cloud, whose door opens downwards. He is the sovereign king of entire universe (भुवनस्य राजा), who moistens earth as rain does barley (R̥v.V.85.3). Varuna is atmospheric or celestial deity is a controversial question ; usually rain is mentioned as a function of the sun. The controversy is clarified by the verse R̥v.VII.41.2, where he is regarded as belonging to the middle region (मध्यमो नयत्तां). See notes on I.1.7.

According to Sayana, we have also the same (मित्रावरुणा । मित्रः प्रमीतेस्त्रायको वरुणः पापान्निवारयिता, i.e., Mitra is one who measures out and Varuna the one who protects against sins and ills).

Agni, for this see earlier notes, (I. 1. 1.); Lord or a person, shining or glorious like fire is also *agni* (अग्निः अग्निरिव तेजस्वी—*Daya.*).

2. Visah-visah, between people and people, i.e. belonging to every man (विशः ऽविशः प्रजाया प्रजाया मध्ये—*Daya.* ; सर्वस्या प्रजायाः—*Sayana.*).

Yuvatyoh, of the two young (man and woman); i.e. bride and bridegroom; here earth and heaven (युवत्योः छावापृथिव्योः—*Sayana* ; युवावस्था प्राप्तयोः स्त्री-पुरुषयोः—*Daya.*).

Divah sisum, the child of the celestial region (दिवः शिशुं द्युलोकस्य पुत्रं—*Sayana*); child of a cherishing one, कमनीयस्य बालकं—*Daya.*

Agni or fire is born of the celestial region (see दिवस्पति प्रथमं जज्ञे अग्निः—Rv. X. 45. 1.). Also see त्वं पुत्रो भवसि यस्तेऽविघत् Rv.II.1.9).

Strbhiih, with stars (स्तुभि नक्षत्रादिभिः—*Daya*). The word *star* is derived from this word, which has been used only in plural.

Dubitara; the two daughters, night and day, since they are directly or indirectly associated with the rise and the setting of the sun (दुहितरा दुहितरो । सूर्येण हि महोरात्रयोर्विभागः क्रियते—*Sayana*).

Kavim iyaksasi prayajyo, show favour to the sage. Here *prayajayo* (प्रयज्यो) is vocative ; addresses to Vayu (wind) ; *Kavim*, the intelligent adorer (कविः कान्तदर्शी ; कवि मेधाविनं स्तोतारं—*Sayana* ; कवि विद्वांसमिव कान्तप्रभं—*Daya.*).

Iyaksasi, worship or adore with riches (इयक्षसि धनेन पूजय—*Sayana*) ; meet or attain (इयक्षसि संगच्छसे प्राप्त्वोपि वा, इयक्षतीति गतिकर्मा—Nigh.II.14—*Daya.*).

6. Jagad a Kṛnudhvam, multiply the moveable (wealth). It may mean moveable, and immoveable, both types of organic kingdom (vegetable and animal life). (जगत् स्यावर जंगमात्मकं सर्वं प्राणिजातं—*Sayana*).

Purisani, the widespread waters (पुरीषाणि पूरकान्युदकानि—*Sayana*; उदकानि ; पुरीषमित्युदकं नाम—*Daya.*) Nigh. I.12

7. Kanye ; daughter ; the one to be cherished or loved (कन्या कमनीया).

Sarasvati, one possessing divine knowledge (सरस्वती विज्ञानाद्या—*Daya.*).

Dhiyam, the sanctioned deities ; the intelligence or wisdom ; a noble act (धियं शास्त्रोक्तां प्रज्ञामुत्तमं कर्म वा—*Daya.* ; अस्मदीयं यज्ञाद्यं कर्म—*Sayana*).

Gnabhib, by the well-disciplined speeches or words (ग्नाभिः सुशिक्षिताभिवर्णिभिः—*Daya.* ; Nigh. I.11).

Gna is also wife of god (see Nir. XII.46) ; or *deva-patni*. See Rv.V.46.8; उत ग्ना व्यन्तु देवपत्नीः), such as Indrani (of Indra) ; Agnaya (of Agni) ; Asvini (of Asvins), Rodasi (of Rudra) ; Varunani (of Varuna).

Gayatri and other Vedic meters are also known as *gna* (छन्दांसि वेनाः Tait.S.V.I.7.2).

8. **Pathah-pathah**, of every path (पथस्पथः सर्वस्य मार्गस्य—*Sayana*) ; मार्गान्मार्गान्—*Daya*.

Pari-patim, protector, Lord-supreme (परिपति पथिपति—*Sayana* ; other than the husband, or an incharge from all sides, पति सर्वपितृ वा सर्वतः स्वामिनम्—*Daya*).

Dhiyam-dhiyam, every thought or act of wisdom, every rite (धियं धियं सर्वमस्मदीयं कर्म—*Sayana* ; प्रज्ञां प्रज्ञां कर्म कर्म वा—*Daya*).

Made ready with desire, he has reached or come in contact with, the worshipful supreme overlord of *every path*. May he give us treasures of noteworthy surface, and may Pusan accomplish our *every action*—Nir.XII.18.

9. **Yajatam pastyanam**, the adored of houses i.e. householders (यजतं यष्टव्यं । गृहस्थैर्यजनीयं ; पस्त्यानां पस्त्यमिति गृहनाम—*Sayana* ; यजतं संगन्तव्यं गृहाणां—*Daya.* ; पस्त्यं=गृहनाम=house ;—Nigh.III.4).

10. वधंया=वधंय (सहितायामिति शेषः—Panini VI.1.70).

Rdhak, truth (ऋधक् सत्यं—*Daya*.) ; that which leads to prosperity (ऋधक् ऋद्धं समृद्धं यथा भवति तथा—*Sayana*).

Rsvam, the great (ऋष्वं महान्तं—*Daya*.) ; worth seeing ; of pleasing aspect (ऋष्वं दर्शनीयं—*Sayana*).

11. **Naksanto angirasvat**, spreading like the rays of light ; like the moving wind (नक्षन्तः प्राप्नुवन्तः अङ्गिरस्वत् प्रशस्ता अङ्गिरसो वायवस्तद्वत्—*Daya.* ; नक्षन्तः व्याप्नुवन्तः । अङ्गिरस्वत् । अङ्गिरसो गमनशीला रश्मयः । ते यथा शीघ्रं नभस्तलं व्याप्नुवन्ति तद्वत्—*Sayana*).

Angirasah, rays endowed with movement (*Sayana*) ; wind endowed with motion (*Daya.*). The *Ṛsis* may also be *angirasah*.

Acitram, non-wonderful (अचित्रं अनद्भुतं—*Daya.*) ; also a place scanty of timber (since *citram* is a place thick with shrubs and trees) (अचित्रं चित् । ओषधिवनस्पतिभि निविडो देशश्चित्रम् । तद्विलक्षणं ओषध्यादिभिविद्युक्तमपि देशम्—*Sayana*).

Jinvatha, जित्वा = जित्वथ (संहितायामिति दीर्घः—Panini VI.1.70), refresh with rain (जित्वथ वृष्टया तर्पयथ—*Sayana* ; जित्वथ प्राप्नुवन्ति—*Daya.*), Maruts have been invoked to satisfy such arid lands with rain.

12. **Nakam**, the midspace, devoid of ills and troubles (नाकम् अविद्यमान दुःखमन्तरिक्षं—*Daya.*).

Str̥bh̥h̥, by stars and constellation (स्तृभिः नक्षत्रैः—*Daya.*).

Vipah, of the wise, of the adorer or priest (विपः विप्रस्य मेधाविनः स्तोतुः—*Sayana* ; wise or one full of wisdom, विपः मेधावी—*Daya.*).

13. **Visnuh**, Lord who pervades ; all pervading Lord (विष्णुः यो वेवेष्टि स जगदीश्वरः—*Daya.*).

Sipivista and **Visnu** are two names or synonyms of Visnu (शिपिविष्टो विष्णुरिति विष्णोर्द्वेनामनी मघतः Nir.V.7).

The former has a contemptuous meaning, so says Aupamanyava, (See किमित्ते विष्णो परिचक्ष्यं भूतं यद्वक्त्रे शिपिविष्टो अस्मि—Rv.VII.100.6: What was blameable in thee, O Visnu, that thou didst declare, "I am sipivista").

Visnu creates or measures out the regions in three stages or steps (or only thrice) for the good of people in peril (यो विष्णुर्वाधिताय मनवे पापिबानि रजांसि त्रिशिब्द विममे तस्यसम्बन्धे—*Daya.*'s paraphrase of this verse 13).

14. **Ahibbudhnyah**, अहिः बुध्यः, a serpent of depth ; cloud in the midspace (अहिः मेघः बुध्यः मन्तरिक्षे—*Daya.*).

Ahi is the synonym of cloud (Nigh I.10), since of its motion ; it moves in the atmosphere (अहिरयनात् । एति अन्तरिक्षे—Nir.II.17; cf. Rv.I.32.11: दासपत्नीरहिगोपा, having demon as their master and the cloud their guardian). The other meaning of *ahi* is serpent, derived from the same root, or from आ√हन्, to attack, with its preposition shortened ; it attacks (अयमपीतरोऽहिरेतस्मादेव । निहंसितोपसर्गः । आहन्तीति ।—Nir.II.17).

Budhnam is a synonym for midspace, the middle region (बुध्नमन्तरिक्षं—*Sayana*), and *budhnya* is what is or who is born in *antariksa* or midspace, and hence, a cloud.

Parvatah, cloud (पर्वतः मेघः—*Daya*). Clouds are so called because, they move in layers or *parva*. But *Sayana* translates the term as filler (पर्वतः पूरयता । 'पर्वं पूरणे' इति घातुः । यद्वा पर्ववद्वज्रं पर्वतः । तद्वान् । पर्वतस्य गिरेः शत्रुरिति वा पर्वतः), derived from the verb *parva*, to fill. He gives another alternative. *Parvata* is the wielder of thunderbolt i.e. Indra, or also the enemy of hills or *parvata* is also *parvata*. See our notes on I.19.7 also.

In Nir. I.20, we have : *Parvata* (mountain) is so called because it has joints (*parva* ; पर्ववान् पर्वतः). But *parva* is derived from the root√पृ to fill, or from √प्री, to propitiate (पर्वपुनः पूणातेः प्रीणातेर्वा). *Ardhamasa* (a period of fortnight is also *parva*, because in this period the gods are propitiated (अर्धमासं पर्वं, देवानस्मिन्प्रीणन्तीति). The mountain is also called *parvata* on account of the similarity of joints of the nature of the period (*parva*).

Canah, food (चनः अन्नं—*Sayana* अन्नादिकम्—*Daya*). The Nighantu does not include this word in the synonyms of *anna*.

Osadhibhih, Soma herb or other medicinal herbs (ओषधीभिः सोमसतादिभिः—*Daya*.) or it may be vegetables as sesamum, pulse and the like (ओषधीभिः । ओषः पाकः आमुधीयते इत्योषधयस्तिन माषाणाः—*Sayana* ; from *osa*, vitality or energy).

Ratisacah, all the givers or liberal donors, and hence *visvedevah*, all gods, all Nature's bounties, who receive and give back both in plenty. (रातिःसाचः । दानकर्तारः—*Daya*.); रातिषाचः । राति दानं सचन्ते सेवन्ते इति रातिषाचो विश्वदेवाः—*Sayana*).

15. *Puru-vīram*, one with numerous *virah* or children ; *vīra* is one born of *virya* or semen, and thus son, grandson and the like (पुरुवीरं वीरयिजायन्त इति वीराः पुत्रादयः—*Sayana*) ; also *vīra* is one with vitality or vigour, and hence a brave person (पुरुवो बहवो वीरा यस्मात्तम्—*Daya*.).

Carsanipram, male dependents, persons related to men (चर्यणिग्राम् । चर्यणयो मनुष्याः । तेषां पूरयितारं—*Sayana* ; यश्चर्यणीन्मनुष्यान्प्राति व्याप्नोति तम्—*Daya*.).

Hymn-50

For verses 5 and 14 see Nir. VI.6 and XII.33 respectively.

1. The hymn deals with cosmic evolution, and Nature's numerous bounties participating in the huge task. We have such terms occurring in the verses : Aditi, Varuna, Mitra, Agni, Aryaman, Savitr, Bhaga (who are the protecting deities—*tratṛṇ devan*). For Varuna, Mitra, and Agni, see our notes on VI.49.1, for Agni on I.1.1 ; for Bhaga on I.14.3. for Savitr, our notes on I. 22.5 (Nir.X.31) ; for Aditi on I.24.1; 89. 10; and for Aryaman on I.26.4 (Nir.IV.22,23; XI.22.2-4).

Aditi, the unimpaired, mother of gods (मदितिरदीना देवमाता Nir. IV.22; cf. *Brhaddevata* II.46). Everything born or shall be born is Aditi, *dyau* (heaven) ; *antariksa* (atmosphere); father, mother, son, five classes of men and all-gods* (I.89. 10). With these words, the seers, describe the greatness of Aditi,—or else all these things are unimpaired (अदीनाः) (मदितेर्विषूढिमाचष्टे, एवान्यदीनानीति वा—Nir.IV.23).

Aditi attends on the birth of two kings Mitra and Varuna, and the ordinance (action, *vrata*) of Dakṣa ; दक्षस्य वादिते जन्मनि षते राजाना मित्रा-वरुणा विवाससि—X.64.5. It is said that Dakṣa is a son of Aditi, and is praised among the sons of Aditi, but it is also said that Aditi is daughter of Dakṣa (मदितेर्दक्षो षजायत दक्षाद्वादितिः परि । मदितिह्येजनिष्ट दक्ष या दुहिता तव 1-X.72.4 ; मादित्यो दक्षः इत्याहुः । मदित्यमध्ये च स्तुतः । मदितिर्वाजायणी—Nir.XI.24).

* मदितिर्दीर्घं रदितिरन्तरिक्षमदितिर्माता स पिता स पुत्रः ।

विरुचदेवा मदितिः पञ्चजना मदितिर्जातमदितिर्जनित्वम् ॥

—I.89.10

Agni is also known as Aditi (अग्निरप्यदितिरुच्यते Aditi gives perfect innocence, i.e. faultlessness in the entire sphere of action (अनागास्तत्त्वमदिते सर्वताता ।—I.94.15 ; अनागास्वम् । अनपराधत्वम् । अदिते । सर्वासु कर्म ततिषु—Nir. XI.24).

Aryaman, a synonym for the sun ; it has many chariots (or it is very swift) ; and its path is unobstructed, i.e. unimpeded ; it chastises the enemy (darkness). Seven priests, seven rays, extract juices for him, or seven seers praise him. In births of diverse forms (or activities), the sun rises (मृतूर्तपन्थाः पुरुर्यो अर्यमा सप्तहोता विपुरुषेषु जन्मन्—X.64.5, commented by Nir.XI.23).

Savitr, same as the sun ; the creator Lord ; see our notes on I.22.5.

Bhaga, Gracious Lord ; a name for enjoyment also. For this we have "As a consumer to his enjoyment" (जार मा भगम्—Rv. X. 11.6, and Av.XVIII. 1. 33). The sun is called here a consumer (जार) ; he is the consumer of night ; he is the consumer of lights also (स्वमुर्जारः शृणोतु नः) —VI.55.5 ; here dawn is the sister of the seer ; and the sun is dawn's consumer (dawn is sister, *savsr*, from companionship, or drawing the juices—Nir.III.16.

Bhagam, is also glory (भगं ऐश्वर्यम्—*Daya*).

Daksapitrn, clever parents or preceptors (दक्षपितृन् चतुरान् जनकानध्यापकान् वा—*Daya*.) ; whose grandfather is *daksa* or clever (or Daksa by name) ; grandfather may be any elder in ancestry. (See आहं पितृन् त्सुविदन्तां प्रविस्ति, X.15.3 ; मदितिह्यं जनिष्ट, X.72.5). For the relation between *Daksa* and Aditi, see note on verse 1 of this hymn.

Dvijanmanah, twice born ; this refers to the sun, first born in heaven, then out of the sea. It refers to a child also who is first born of its mother, and the second time, out of the "womb", as if, of the preceptor as a student. (द्विजन्मानः द्वयोर्लोकियोः जायमानाः प्रादुर्भवन्तः—*Sayana* ; i.e. manifest in two places, heaven and earth).

4. अथा=अथ (निपातस्य चेति दोषः—Panini VI.3.135).

Rudrasya sunavah, the sons of Rudra, the teaser of the wicked (रुद्रस्य दुष्टानां रोदयितुं—*Daya*.); or the sons of Lord of vitality, i.e. Maruts, the elements of human vital complex (in cosmos, the cloud bearing winds), रुद्रस्य सूनवः पुत्राः मरुतः—*Sayana*).

Vasavah, the giver of dwellings (वसवः वासयितारः—*Sayana*); the learned scholars of the third or the lowest category (वसवः आदि कीटिस्था विद्वांसः—*Daya*.), the other two categories are Rudra (the middle one) and Aditya (the top one). Such planets as may have the probability of sustaining life are also *Vasu*. Again, a *Brahmacarin* who observes austerity with necessary discipline up to the age of 36 is *rudra*, and the one up to the age of 48 is *aditya*.).

5. **Abhyardha-yajva**, the participator in the half of the reward अभ्यर्धयज्वा अभिमुख्यस्योद सङ्गन्ता—*Daya*.); whom the rewarder with prosperity honours with wealth (अभ्यर्धयज्वा स्तोतृनभ्यर्धन् समृद्धान् कुर्वन् यो यजति धनेन पूजयति तादृशः—*Sayana*).

This is commented upon by Yakṣa : the term means one who offers sacrifices, having made them in separate parts (सिष्यवित् पूषा अभ्यर्धयज्वा अभ्यर्धयन् यजति—Pusan, who sacrifices in separate parts, pours down—Nir. VI.6).

7. **Sam yoh**, security and removal, *Sam*=positive pleasure, or peace (*Santi*, शान्ति); *yuh* = freedom from or removal of pain (यं शमनं उपद्रवाणां i.e. calming down or annihilating obstacles; योः यावनं पृथक्करणं, पृथक्कर्तव्यानां भयानां, i.e. removal of troubles, or making separate of those things which are to be kept off).

Tokaya-tanayaya, for the infant and for the boy (तोकाय अल्पवयसे तनयाय सुकुमाराय सन्तानाय—*Daya*); for children and their children (तोकाय पुत्राय तनयाय तत्पुत्राय—*Sayana*). Both the terms usually occur in pairs, and are synonyms of son (Nigh.II.2, अन्त्यनामानि). See our note on VI.48.10.

9. **अद्या=अद्य** (संहितायामिति दीर्घः—Panini.VI.1.70)

Divyah, celestial, i.e. the Adityas of heaven (self-luminous stars of uppermost region).

Parthivasab, terrestrial, i.e. the *vasavas*, born on the earth (पार्थिवासः पृथिव्यां भवा वसवः—*Sayana*).

Gojatah, born in midspace (गोजाताः गव्यन्तरिक्षे प्रसिद्धाः—*Daya.*) ; pertaining to *pr̥sni*, the midspace, i.e. the Maruts (गोः पृथिनर्माध्यमिका वाक् । तत् उत्पन्ना मरुतः—*Sayana*).

Apyah, born in waters or in atmosphere (अप्याः अप्सु भवाः—*Daya.*) ; the aquatic, born in the firmament, i.e. the Rudras (अप्याः अप्सु अन्तरिक्षे भवा रुद्राः—*Sayana*).

12. The terms used in this verse are : Rudra, Sarasvati, Visnu, Vayu, Rbhuksin, Vaja, Vidhatṛ, Parjanya and Vata, Nature's bounties invoked for food.

Rudrah, Lord of vitality, divine vital forces (teaser of wicked or the tormenter).

Sarasvati, learning personified, divine speech, the enlightened one (see notes on I.3.10).

Visnuh, omnipresent Lord, all pervading Lord (see notes on I.22.16 ; VI.49.13).

Vayuh, wind (see notes on I.2.1) ; lord of cosmic vitality or movements (see also Nir.II.8 ; V.6 ; VII.5, VII.17 and X.1).

Rbhuksah, man of wisdom (ऋभुक्षाः मेधावी—*Daya.*).

Rbhu, (the technician of aircrafts), **Vibhu**, (the technician of waterways) and **Vaja** (technician of roadways)—the three belong to the Academy of Defence (सोधन्वनाः from *dhanu*, defence weapon) (ऋभुक्षाः । ऋभुर्विभ्वावाज इति त्रयः सोधन्वनाः—*Sayana*) ; of these three, Rbhu is the first, Vajah the last and Vibhuh, the middle one by intrapolation (तेषामाद्यो ऋभुश्च, वाजः अन्तिमश्च । उपलक्षणमेतत् । विभ्वा च—*Sayana*).

Vajah, normally food (Nigh.II.7) ; technician.

Vidhata, the creator, the protector ; the giver of law ; law-institutor (विधाता विधानकर्ता—*Daya.*) ; Prajapati (विधाता प्रजापतिश्च—*Sayana*) ; For *Dhata* and *Vidhata* see विश्वकर्मा विमना प्राद्विद्या घाता विधाता परमोत संदृक्—Rv.x.-82.2 ; Yv.XVII.26 ; Nir.X.26.

Parjanya, cloud-divine (see *Parjanya Hymn* VII.101-103). The word is derived from $\sqrt{\text{तृप्}}$, to be satisfied by reversing the first and last letter (*r* and *p* to *p* and *r*); one who gives satisfaction and is favourable to men (*trp + janyah*, तृप् + जन्यः = पृत् + जन्यः = पर्ज + जन्यः = पर्जन्यः); or he is so called because he is the best conqueror (पर + जिन्) or he is the best progenitor (पर + जन्); or he is the bestower of juices (प्र + ऋज्) (पर्जन्यस्तुपेराचन्त विपरोतस्य तर्पयिता जन्यः । परो जेता वा परो जनयिता वा । प्रार्जयिता वा रसानाम्—Nir. X.10).

(See also I.38.9 and V.83.2. for *Parjanya*).

Vata, wind, may be the same as *Vayu*.

13. **Apam napat**, see notes on I.22.6.

Savitr, Lord of creativity; see notes on I.22.5.

Bhaga, Lord of graces; see notes on VI.50.1.

Tvastr, Lord of brilliance; the architect; master of designs, "Tvastr is so called because it pervades quickly" say the etymologists. It may, however, be derived from $\sqrt{\text{त्विष्}}$ meaning to shine; or from $\sqrt{\text{त्वष्}}$, meaning to do (त्वष्टा तूष्ममनुत इति नैरुक्ताः । त्विषेर्वा स्यात् दीप्ति कर्मणः । त्वष्टतेर्वा स्यात् करोति कर्मणः—Nir.VIII.13).

See Rv.X.110.9; Av.V.12.9, Yv. XXIX.34 य इमे चावापृषिवी for an invocation to Tvastr: O wise and excellent sacrificer, incited by the sacrifice here today to Lord Tvastr, who made these two progenitors, heaven and earth, and all created beings beautiful.

Tvastr is an atmospheric deity; he is enlisted among such gods of *antariksa*, midspace; he is also Agni according to Sakapurni (माष्यमिह-स्त्वष्टेत्याहुः । मध्यमे च स्थाने समाप्तातः । प्राग्निरिति शाकपूर्णिः—Nir.VIII.14). Also see I.95.2-5, where *tvastṛ* means fire (born in midair, heaven and waters),

14. For this verse, see also Yv. XXXIV.53; Nir.XII.33.

Ahribudhnya, cloud born in midspace, see VI.49.14; a serpent of depth.

Aja-ekapad, one-footed goat, the one-footed driver, or he protects with one foot, or he drinks with one foot, or he has only one foot, he does not draw one foot out (अज एकपादजन एकः पादः । एकेन पादेन पातोति वा । एकेन पादेन पिबतीति वा । एकोऽस्य पाद इति वा । “एकं पादं नोत्खिदति”—Av.XI.4.21) : Nir.XII.29.

The verse is interpreted in Nir. XII.33 thus : May the serpent of depth, *ahirbudhnya*, hear us. And may the one-footed driver, the earth, the ocean, and the all-gods, the promoting truth (or promoting sacrifice) (सत्यवृद्धो यज्ञवृद्धो वा), and who are invoked and praised with stanzas and the stanzas uttered by wise men (i.e. by intelligent men) protect us.

Hymn-51

1. **Mitrayoh**, of the two friends ; of the teacher and taught ; of the inbreath and the outbreath (मित्रयोः सुहृदोरध्यापकस्येतोर्बाह्याभ्यन्तरस्थयोः प्राणयोर्वा—*Daya*.).

Varunayoh, of the pair as of *udana* or the up-breath etc. (वरुणयोः उदान इव वर्तमानयोः—*Daya*.).

Mitrayoh-varunayoh priyam, the favourite of or grateful to Mitra-Varuna pair (मित्रयोः वरुणयोः प्रियं । मित्र शब्दो वरुणशब्दश्च इतरेतर योगात् मित्रा वरुणावुभावप्याचष्टे । मित्रावरुणयोः प्रियम्—*Sayana*).

2. **Trīni vidathani**, the three cognizable worlds (त्रीणि विदधानि वेदितव्यानि स्थानानि त्रीँलोकान्—*Sayana*) ; the cognizable disciplines, actions, devotion and knowledge (त्रीणि वेदतुं योग्यानि कर्मोपासनाज्ञानानि—*Daya*.).

Devanam janma, the birth of divinities, (abiding in them), i.e. of the *Vasus* on the earth, of the *Rudras* in the firmament and of the *Adityas* in heaven (*Sayana*). Or, the birth of learned people of the three disciplines mentioned above (*Daya*.).

3. **मच्छा = मच्छ** (संहितायामिति वीचः—Panini VI.1.70).

4. **Adityan**, to the persons who have life-long dedicated to scholarship with austerity and sanctity for over a long age of 48 years (मादित्यान् कृताष्टवत्वारिंशद् वयं ब्रह्मचर्येण पूर्णविदुषः—*Daya*.); Also to Nature's bounties of the celestial region ; to the spiritual enlightenment of the innermost realm.

5. *मृतता* = *मृतत* (संहितायामिति वीर्यः—Panini VI.1.70)

Aditya adite, all invocative, O Aditi and O sons of Aditi (*Sayana*). O lady of deep learning and austerity (O Aditi), and other male scholars (*adityas*), similarly adept in austerities. (*Daya*).

6. *Vrkaya vrkye riradhata*, *Vrkaya*, to the injurer or thief (वृकाय हिसकाय स्तेनाय ; वृक्ये तस्यस्त्रियै—*Sayana*).

Vrkye, to the evil characteristics of the thief (वृकाय स्तेनाय वृक्ये वृकेषु स्तेनेषु भवे व्यवहारे—*Daya*.); or the wife of the thief; or *vrka*, the wild dog or wolf (वृको भरण्यश्वा, तस्य स्त्री वृको), and *vrki*, its female (*Sayana*).

8. *Namah dadhara prthivim dyam*, the reverence sustains earth and heaven; earth and heavenly receiving reverence from men continue to live for long time for the enjoyment of mortals (नमः नमस्कार एव पृथिवीमृतं चां शुभोक्तं च दाधारं धारयति । यावा पृथिव्यो प्राणिभिरनमस्क्रियमाणे सत्यो तदुपभोगाय चिरकालमव तिष्ठेते—*Sayana*).

9. *Rtasya rathyah*, the regulators (or adepts in the discipline) of your truthful life (ऋतस्य सत्यस्य रथ्यः रथेषु साधुः—*Daya*.); the regulators of your sacrifice; leaders or conveyers of the sacrifice offered (ऋतस्य यज्ञस्य रथ्यः रंहितुन् नेतुन्—*Sayana*).

14. *Panim*, to a trader (पणि व्यवहारकर्त्तारं—*Daya*.); a trader, a greedy trafficker, who gives no offerings to the gods, no presents to the priests (पणि पणिजमदातारं—*Sayana*).

Atrinam, to one who deprives others of their wealth (अत्रिणं पर-स्वापहारकं—*Daya*.); voracious (प्रदन्शीलं राक्षसादिकं—*Sayana*).

Vrkah, a robber, a thief (वृकः स्तेनः—*Daya*.); an extortioner, from $\sqrt{\text{वृक}}$, to seize, to take away (कुक् वृकं प्रादाने-इति घ्रातुः). Also *vrka* is one who chooses, from $\sqrt{\text{वृ}}$ (वृणोतीति वृकः, काकः स्वापदो वा Upadi, -III.41).

Vrkah, also means the moon, so called because her light is disclosed, or because her light is not sufficient, or because her light is brighter or stronger (compared with stars). (वृकश्चन्द्रमा भवति । विवृत ज्योतिष्को वा । विवृत ज्योतिष्को वा—*Nir*. V.20.

To support, we have the verse : अरुणो मासङ्गं वृकः पथा यन्तं ददर्श हि—Rv.I.105.18 ; Bṛhaddevata II.112)—The red moon, maker of the month, indeed saw (the stars) going along the route.

The sun is also called *vrka*, because he dispels darkness. (आदित्योऽपि वृक उच्यते—Nir. V.21). For we have the verse : अशोहृवीदश्विना वृत्तिका वामास्ती यत्सीममूच्यत वृकस्य—I.117.16)—The constant one invoked you ; O Asvins, when you released her, like a quail, from the mouth of wolf (*vrka*) : here *her* is the dawn (उषा) who as the legend goes, was seized by the sun. She called upon the Asvins who released her (आहूययदुषा अश्विनावाश्विदेनभिग्रस्ता । तामश्विना प्रमूचयतुः । इत्याख्यानम् ।

A dog is also called *vrka* on account of biting (श्वापि वृक उच्यते । विकर्तनात्) : thus, in its support, we have the words : वृकश्चिदस्य वारण उरामभिः Rv. VIII.66.8 ; Av. XX.97.2—the wolf, the killer of the sheep, indeed his warder, Here *vrka* is a dog, a watch dog ; the word also means wolf or jackal, and *vrkl* is she-wolf or she-jackal, the butcher (वृद्धवाश्विन्यपि वृकमुच्यते), as in the quotation : ऋतं मेवान्वक्ये वज्रदानं मुखारवं तं पिशाचं चकार—(Rv.116.16) : The father made Rjrasva, who made a gift of a hundred rams to the she-wolf, blind (Nir. V.20-21).

Hymn-52

1. *Atiyajasya*, of the one who is excessively interested in the performance of sacrifices (an exceedingly devoted public worker) (प्रति याजस्य योऽतिशयेन यष्टुं योग्यस्य यज्ञस्य—*Daya*.).

According to Sayana, Atiyaja is the name of a seer, who was rival to Rjisvan, a priest, who pronounces an imprecation (प्रतियाजो नाम कश्चिद् ऋषिस्माद् ऋषिरवन उक्तुष्टः स्यामहमिति बुद्ध्या देवान् मियुजरास । ऋषिस्तदीयं यजनं निरावष्टायया—*Sayana*).

2. *Brahmadvisam*, the enemy or obstructor of prayer, praise or divine knowledge ; even one hostile towards wealth or money, *brahma* being synonymous to *dhana* or wealth (ब्रह्मद्विषं धनस्य द्वेष्टारं—*Daya*. ; Nigh. II.10).

3. *Brahmadvise*, for the enemy of divine knowledge (ब्रह्मद्विषे वेद-पिशाचेष्टे—*Daya*.) ; an enemy of Brahman, the Lord Supreme or the high class Brahmanas (ब्रह्मद्विषे ब्राह्मणेष्टे तस्मै—*Sayana*).

5. *Pasyema suryam uccarantam*, may we behold the rising sun (of. उच्यमानुर्येवहितं वृकमुच्यरत्—VII.66.16).

9. **Amrtasya girah**, words of eternal knowledge (अमृतस्य नाशरहितस्य विज्ञानस्य गिरः विद्यायुक्ता वाचः—*Daya.*).

Amrtasya sunavah, children or sons of immortal Prajapati (अमृतस्य मरणरहितस्य प्रजापतेः ये सूनवः पुत्राः ते देवाः—*Sayana*).

10. **Yujyam payah**, appropriate milk offering ; *payah* is milk and also water (Nigh. I.12) or food (Nigh.II.7) ; *yujyam*, appropriate or worthy of the occasion (युज्यं समाधातुमहं पय, दुग्धमुदकमन्नं वा—*Daya.* ; युज्यं योग्यं पयः आमिक्षारूपं—*Sayana*).

13. **Agni-jihvah**, tongue of fire ; whose tongue is the fire ; those whose tongue is enlightened with truth (अग्निजिह्वाः अग्निना सत्येन तु प्रकाशिता जिह्वा येषान्ते—*Daya.*) ; one who receives oblations by the tongue of Agni or fire (अग्निजिह्वा स्थानीयो येषाम् । यद्वा अग्नेजिह्वा । तया पोष्यमाणत्वात् अग्निजिह्वा—*Sayana*).

16. **Dhiyam**, discriminating intellect (धियं प्रज्ञां—*Daya.*) ; sacred acts, as yajna etc. (धियं कर्मयज्ञलक्षणं—*Sayana*).

Have, in the sacred performances (हवे प्रशंसनीये धर्म्ये व्यवहारे—*Daya.* ; हवे यज्ञे—*Sayana*).

Ilam, food (Nigh.II.7) ; one of you two produce food (clouds, the rains or *parjanya* produce the food just as rains produce herbs and vegetables)(इलां मन्नं जनयत् जनयति । वृष्ट्या हि शोषधिवनस्पतयो जायन्ते तेभ्यश्चान्नं जायते । —*Sayana*). The other amongst you produces the semen or virile essence (this refers to Agni, who metabolizes the food in body, and thereby semen is produced, which on its turn leads to the fertilization of ovum (अन्यः अग्निः गर्भं जनयति । पुरुषेण भुक्तमन्नं जाठरेणाग्निना पक्वं सत् रेतोरूपेण परिणमते तदेव योषित्सु गर्भो भवति—*Sayana*).

17. **Barbisi**, In the fire-altar (बर्हिषि यज्ञकुण्डे—*Daya.* ; वर्धपुञ्जे—*Sayana*).

Stirne—in which firewood and fuel have been well arranged.

In the fire altar, in which the fire wood has been properly arranged and fire has been established, with the chant of the Vedic hymns, offer the oblations of food (नमसा, with food etc.)—*Daya.*

Visve devah, all the learned people (present in the sacrifice) as well as all Natures bounties.

Havisi, in both oblations and offerings, and the food or refreshment served to the guests and visitors (हविषि दातव्येऽन्तव्ये वाज्ज्नादौ—*Daya.*).

Hymn-53

Pusan (Lord of bounty and sustenance) is the deity of this hymn ; another popular name of our supreme Lord ; He is addressed as *pathaspate*, the lord of paths, one who leads us on paths of our life, a true guide in the darkness (1) ; He is liberal in encouraging poor to strive for wealth ; and wealth and handsome donations to poor and needy (He is *prayatadaksīnam*) (2) ; we invoke Him so that He softens the miser and instigates the niggard to liberality (3) ; He drives away all obstructors (4) ; He changes the hearts of wicked black-marketeers (*pants*) against exploitations of people (6-8) ; He brings to us the prosperity of cows and cattle (9-10).

2. **Vasuvīram**, a hero of riches ; liberal in bestowing wealth (वसुवीरं वसुं धनं वीरं वृषभसक्तान्वितं पुष्टं, person endowed with good qualities, —*Daya.*) ; one who is especially the instigator of poverty to acquire wealth (वसुं धनं अग्निप्राप्सुं वीरं वारिद्वयस्य विज्ञेयेण ईरयितारं गमयितारं—*Sayana*).

5. **Pari trindhi araya**, परितृन्धि आरया, pierce with a goad from all sides (परिः सर्वतः तृन्धि हिन्धि आरया प्रतोदेन—*Daya.* ; आरया । सूक्ष्मलोहाग्रो दण्डः प्रतोद इति आरा इति चाख्यायते । तथापरितृन्धि परिविध्य—*Sayana*).

Pratoda is a goad ; a stick with sharp iron point at one end. **Ara** (आरा) is also a saw.

Hymn-54

This hymn is also devoted to Pusan, who can rightly direct a person for advice to a man of wisdom (1) ; for advice to the house of men of wisdom (2) ; Pusan has a harmless discus, not for injuring (3) ; particularly for a man who is a devotee and offers oblations (4) ; He guards cattle and houses (6-7) ; He averts poverty (8).

1. **Yah eva idam iti braviti**, who may even say, this is so. Sayana translates *vidusa* (विदुषा) as a cunning man, a conjurer (विदुषा जानता तेन जनेन—*Sayana*; the word usually means a wise man); and therefore, in regard to the phrase य एवेदमिति ब्रवति, Sayana says that it means, one who says, this, your property, has been lost, and by the earlier passage, he explains as directing the way to the recovery of the lost or stolen goods. Of course, this is merely an imposed interpretation with a sting of superstition in it.

9. See Yv. XXXIII.41.

Hymn-55

For verse 1, see Nir. V.9.

Again the hymn is devoted to Pusan; He is a superb charioteer; is *Kapardin*, wearer of a braid of hair (2); He has goat for steed (3-4, 6); He has been metaphorically described as husband (*dldhusu*) of His mother, and a lover, a gallant, of His sister (*Svasuh-jarah*) (5).

1. **Vimucāh napat**, a grandson of Prajapati. Sayana regards the word *vimucāh* (विमुचः—with all the three letters with *anudatta* accent) as a vocative and interprets it as “O Prajapati”—(हे विमुचो नपात् । विमुञ्चति सृष्टिकाले स्वसकाशात् सर्वाः प्रजा विसृजतीति विमुक् प्रजापतिः), who at the period of creation, lets loose all creatures from himself.

To Dayananda, only *napat* is vocative, whilst *vimucāh* is a verb meaning, render free (विमुचः भोचय—*Daya*. To him again, *napat* is not the grandson, but the one who does not fall (नपात् यो न पतति सः). His *anvaya* (prose order) of the verse is : हे प्राप्नुगे, नपात्त्वं न ऋतस्य रथीभवं न आ इहि, हे प्राप्यापकोपदेशको वामुक्त विद्रंस्त्व विमुचस्त्वमहञ्च सं सचाप है ।

A ghrne sam sacavahai, May we two together serve the god of glowing heat (Nir.V.9) (प्राप्नुगिः=glowing with heat=प्रागत-हृणिः=one whose glow has reached us (Nir.V.9).

2. **Kapardinam**, one with a braid of hair (usually the term is associated with Siva). (कपदिनं जटाबद्धं—*Daya*.—not of Siva but of a young *Brahmacarin*, who is expected to have braids of hairs, and long beards (Av.XI.5). (कपर्दीकृता—*Sayana*).

5. **Matuh didhisum**, lord or guardian of mother (मातुः जनन्याः दिधिषुं धारक—*Daya*.); the mother means *night* (मातुः निर्माणा रात्रेः, the maker or the measure; दिधिषुं पति पूषण—*Sayana*). Pusan, the sun, is the guardian of night.

Svasuh jarah, the consumer or lover of sister. Here *dawn* is regarded as the sister of the sun, and the sun is the consumer of this dawn. (स्वसुः भगव्य इवोपसः जारः निवारयिता—*Daya*.).

Bhrata indrasya, since Indra and Pusan both of them are the Adityas, born of the same mother Aditi (See page 429,430 of our notes). (भ्राता बन्धुरिव इन्द्रस्य विद्युतः—*Daya*.).

Hymn-56

For verse 3, see Nir.II.6

Karambha-at, one who eats *karambha*, a mixture of parched barley meal and butter (करम्भात् यः करम्भमन्नविशेषमस्ति सः *Daya*.; करम्भाणां घृत-मिश्राणां यव सक्तुनां घृता—*Sayana*).

3. **Paruse gavi**, in the sun, who has joints; for the radiant sun. (परुषे परूष्ममस्ति पर्ववति भास्वति, the joint having or the shining; गति गच्छतीति गौरादित्यः since he moves, therefore, the sun is *gau* (*Sayana*).

Gau, the sun is called so : Lo, that (charioteer) in the sun (*gavi*) who has joints : आदित्योऽपि गौरूच्यते । उताहः परुषे गवि । पर्ववति भास्वतीत्यौपमन्यवः—(Nir.II.6).

Dayananda translates *paruse* : in harsh attitude (परुषे कठोर व्यवहारे) and *gavi*, in words or speech (गवि वाचि).

6. अद्या=अद्य (निपातस्य चेति दीर्घः—*Panini*, VI. 3.135)

Adya ca sarvatataye svah ca sarvatataye, for the sake of the enjoyment of all pleasures, from *yajna* today, and for the enjoyment of all pleasure from the *yajna* tomorrow (सर्वतातये सम्पूर्णसुखायकाय यज्ञाय—*Daya*.); or for the sake of the general sacrifice today and the general sacrifice tomorrow.

(सर्वतातये सर्वे ऋत्विग्भिस्तातये इति सर्वतातिर्यज्ञः । तदयम्—a yajna that is conducted by all the priests is the *Sarvatatl yajna*; यद्वा । सर्वेषां भोगानां विस्ताराय, or the *yajna* meant for the enjoyment of all—*Sayana*).

Hymn-57

This hymn has the deities Indra and Pusan ; both represent the aspects of the Supreme Lord ; both of them are *adityas* also as the suns of different months. Indra is invoked for well-being and friendship whilst Pusan for food (1) ; the one likes Soma, whilst the other Pusan likes *Karambha* (2) ; goats are the carriers of Pusan, and horses of the Indra (3) ; Pusan is one with Indra in all other respects, and people depend on the goodwill of both (4-6).

Camvoh, in the space between the celestial and terrestrial regions (चम्बोः द्यावाः पृथिव्योर्मध्ये—*Daya*.) ; the two ladles or cups (चम्बोः अग्निपवण कलकयोः—*Sayana*).

Karambham, a preparation of parched barley and butter. (See VI.56.1) ; the buttered meal.

Hymn-58

For verse 1, see Nir.XII.17.

Pusan and Indra are the two forms of one and the same supreme Lord, as well as of the same sun. This is explained in the first verse. When the sun goes on account of the increase of rays, he is called Pusan : अथ यद्रश्मिं योषं पुष्यति तत्पूषा भवति (Nir.XII.16) and in this connection, the verse has been quoted : Thy one form is bright (शुक्लं), which means that it is bright red (शुक्लं ते अन्यत् means लोहितं ते अन्यत्) ; and thy other is holy, which means that to it the sacrifice is offered (यजतं ते अन्यत् means यज्ञियं ते अन्यत्). Thy function is to make the day and night of different forms (विषयरूपे ते अह्नोर्दिवसं) And thou art like heaven (द्यौरिव चासि). Thou protectest all sciences (सर्वाणि प्रज्ञानान्यवसि). Here let thy gift be full of fortune, O Pusan, abounding in food (मन्तवन् । भाजनवती ते पूषन्निह दत्तिरस्तु)—Nir.XII.17. In connection with Pusan, Yaska quotes another verse (VI.49.8) which we have already discussed.

Pusan is thus like the sun : he is identified with both day and night, and is considered as their regulator (the lengths of days and nights depend on the sun).

Bhuvane viśve arpitāh, placed over the whole world (भुवने संतारे विश्वे समये अर्पितः स्थापितः—*Daya*. ; विश्वे विश्वस्मिन् सर्वस्मिन् भुवने लोके अर्पितः प्रजापतिनापोषकत्वेन स्थापितः—placed so by Prajapati in his capacity of nourishing all things—*Sayana*). Thus it is clear, that the same sun, in the capacity of nourishing the entire universe is known as Pusan.

Similarly, one and the same Supreme Lord in the capacity of resplendence is known as Indra, and as the nourisher is known as Pusan.

3. **Yasi Dutyam suryasya**, Pusan assumes the role of the messenger of the sun. In this connection, Sayana quotes an anecdote : on one occasion, when Surya with the gods, had set out to fight the *asuras* (the clouds or *vr̥tra*) he sent Pusan to his abode to console his wife, who was greatly afflicted by his going to the wars ; for this office, Pusan is here commended (*Wilson*).

Kamena krtam tavasam su-ancam, propitiated by willingly offered devotions (or oblations), vigorous, and well moving, accomplished by physical and mental powers (कामेन कृतं निष्पन्नं तवत्वं तसिष्ठं स्वञ्चं बुद्धिबलवत् प्राप्त शरीरात्मबलेन युक्तं—*Daya*.).

Whilst interpreting this verse, Sayana unnecessarily introduces *pasu* (animal) offerings (कामेन पशूनादि विषयेण कृतं स्तोतृभिर्वागीकृतं तवत्वं तसिष्ठं प्रयुक्तं वा स्वञ्चं स्वञ्चनं सुष्ठु गच्छन्तम्—*Sayana*).

Suryayai adaduh, gave to *Surya* (सूर्या) ; all Nature's bounties gave Pusan to the wife of the sun named as सूर्या (यं पूषणं देवाः सर्वदेवाः सूर्यायै सूर्यस्य पत्न्यै यदा सावित्र्यै सूर्याख्यायै अग्निवोर्वरणाय प्रवदुः दत्तवन्तः—*Sayana*). See also पूषः पितरावदुणीत पूषा—X.85.14.

Hymn-59

For verses 2 and 4 ; see Nir.X.21 and V.22 respectively.

1. *Pitarah*, the fathers ; the guardians ; here in this verse, they have been addressed as enemies of gods (*deva-satrah*, देव शत्रवः), and hence Sayana derives the word *pitṛ* from √पी, *pi*, to injure ; and *pitrah* are *asurah*, or wicked demons. (पितरः हिंसकाः । पीयति हिंसाकर्मा । तस्यैतद् रूपम्—*Sayana*).

बोधा = बोध (इयचोऽस्तिकः—*Panini*. VI.3.134).

Dayananda in his paraphrasing separates the term *pitrah*, from the rest as follows : हे इन्द्राग्नी, युवं यानि सुतेषु वीर्यां चक्रयुस्तेषां देवशत्रवो हतास्तस्युश्चिरञ्जीवव इति वामहं नृ प्र बोधा । येन युवयोः पितरोऽप्येवं वामुपदिशन्त्यु ।

O teachers and preceptors, for your successful accomplishments, may people hostile to the group of learned perish and both of you live long. Such are my instructions to you and may your elders, the guardians, also bless and advise you like that.

2. *Vat*, वद्, a synonym of truth (*Nigh.III.10*).

Ittha, इत्था, a synonym of truth (*Nigh. III.10*).

Ittha is also by this way : इत्था अनेन प्रकारेण—*Daya.* ; *Sayana*) ; after this fashion.

Panisthah, most deserving of praise (पनिष्ठः पतिसयेन प्रशंसितः—*Daya.*).

Iheha matara, a mother everywhere ; mother here and mother here (इहेहमाता जननी ययोस्तौ—*Daya.*).

Yamau, twins (यमौ यमनी सहोत्पन्नी—*Sayana*).

[*Yama* is so called because he governs, √ यम् (*Nir.X.19*) ; यमो-नियन्तारो—*Daya.* ;]. *Agni* is also called *Yama* (*Nir.X.20*).

For *Yama*, see *Rv.I.66.7-9*. *Yama* is as it were, what is born and what shall be born. *Yama* was born associated with *Indra* (*Nir.X.21*).

3. *Sapti-iva*, like two horses or two fleet coursers (सप्तिः= horse = अश्वानाम्, *Nigh.I.14*).

4. *Pajra-hosna*, receiving of acclamation (पञ्चः संगतो होषो घोषो वाग्ययोस्तो—*Daya.* ; पञ्चः प्राजितः प्रसिद्धो होषो घोषः स्तोत्रं ययोस्तद्गुणो—*Sayana*).

Josa-vakam vadatah, uttering amiable eulogies (जोषवाकं प्रीतिकरं वचनं वदतः—*Daya.*) ; uttering unacceptable eulogies (जोषं जोषयितव्यं प्रीतिहेतुत्वेन कर्तव्यं स्वयमप्रीतिकरं तादृशं वाकं वाक्यं वदतः—*Sayana*).

O Indra and Agni, you partake of the food of that man who praises you two when the Soma juices are pressed (य इन्द्राग्नी सुतेषु वा सोमेषु स्तीति तस्यग्नीषः । अथ योष्यं जोषवाकं वदति बिभ्रज्यः प्राजितहोषिणौ न देवो तस्याग्नीषः—*Nir.V.22*).

Yahvam stavat, praises you (यः वाग् यवां स्तवत् प्रशंसत्—*Daya.*) ; praises you improperly (कुत्सितं स्तूयात्—*Sayana*).

5. *Vlsuco asvan yuyujana lsata ekah samana a rathe*, one of you . . . proceeds in a common car. Here one *ekah*, is Indra, who is identical with the sun, goes over the world in a car which is common to him and Agni, as being also, identified with the Sun ; the same identity being kept in view, Indra yokes the multiform horses,—months, weeks, days, to a monofarm car, or the year (*Wilson*).

6. *Trinsat pada*, thirty steps (i.e., thirty *muhurtah*, the thirty divisions of day and night), त्रिंशत् पदानि अथवा भूतान् त्रिंशन्मुहूर्तान्—*Sayana* ; Two less out of thirty-two Nature's bounties (heaven and firmament eliminated)—आकाशं चो च वर्जयित्वा सत्तान् भूम्या दीन्यदार्पान्—*Daya.*).

Hltvi sirah, having eliminated the head, that is, the speech or words of chief importance (हिल्वी त्यक्तवा शिरः शिरोर्बन्धुष्यं वचनम्—*Daya.* ; शिरो-ह्रित्वा त्यक्तवा स्वयमशिरस्का सती—*Sayana*) ; or animating the head (of living beings) ; exciting the head (शिरः प्रेरयित्री).

This may apply to dawns, as being headless (अशिरस्का), she having abandoned the head, being of herself headless. See Yv. XXXIII.93.

Mahidhara, like *Dayananda*, also refers the epithets to *vac*, speech, *apad* (अपाद्) or footless (पादरहिता—*Daya.*) meaning prose (गद्यारिप्रका).

Hymn-60

The deities of the hymn are Indra and Agni, both mean the same Supreme one, our Lord ;—with two aspects. Being the lord of mid-space, He is Indra, the resplendent ; and again as the lord of the terrestrial world, He is Agni, the foremost adorable ; both stand for opulence ; both join together to recover cows, waters, the sun, the dawns (the bounties of light, enlightenment, truth and virtue), that are carried away so often by malevolent forces, the dark *asuras*, the untruth and vice personified (2) ; they are slayers of *Vṛtra* (3) ; slayers of enemies (5) ; they counteract all oppressions, committed by pious and impious both ; they support virtue (6) ; they have yoked horses, the *Niyuts* (8) ; they are invoked for horses, cattle, food, happiness and friendship (13) ; and they quaff the sweet *Soma*, the devotional dedication, which alone exhilarates them (15).

6. *Hatah vrtrani*, who kills the evil dark forces or who destroys dark clouds (हतः हिंसतः वृत्राणि मेघाञ्जयवान्—*Daya.*).

Arya, the pious (आर्या उत्तमगुणकर्म स्वभावो—*Daya.*)—persons noble in qualities, in actions and in behaviours.

Dasani, the liberal givers ; the donations (दासानि दानानि—*Daya.*).

Vrtrani and *dasani* being neuter in gender, do not actually mean the persons, they mean the evil disturbing actions of *aryas* and *dasas*, done severally (दासानि दासाः दुर्गुहीनाः शत्रवः । तेः कृतानि चोपद्रवजातानि । आर्या आर्यैः कर्मनिष्ठानि कृतानि वृत्राणि उपद्रवजातानि—*Sayana*).

Hymn-61

For verse 2, see Nir.II.24.

1. *Divodasam* divine perspective ; the giver of enlightenment (दिवोदासं विद्याप्रकाशस्य दातारं—*Daya.*).

Vadhri-asvaya, speeding mind ; one yoked for horses to march ahead (वध्र्यश्वाय वध्र्यो वध्र्यका प्रश्वा यस्य तस्मै—*Daya.*).

2. **Sarasvati** (spiritual awareness ; one of the 57 synonyms of speech (Vac ; वाक्). The word stands for both,—in the sense of a river (not a proper name, but in general terms, for a stream or channel of any realm,—physical, mental or spiritual) and of a deity in Vedic passages (Bṛhad-devata II.135)—(तत्र सरस्वतीत्येतस्य नदी वहेवतावच्च निगमा भवन्ति —Nir.II.23).

How it is used in the sense of a river, is seen below :

Like the one who digs the lotus stem, she has shattered the peaks of mountains with her might and strong waves. Let us worship *Sarasvati*, who sweeps what is far and what is near alike, with well-composed hymns, for our protection.

Susmebbih the word *Susma* (सुष्म) is a synonym of strength, so called because it crushes everything (इदं सुष्मेः शोषणैः । सुष्ममिति बलनाम् । शोषयतीति सतः—Nir.II.24).

Bisakha, here *bisam* is derived from the root *bis* (√बिस्) meaning to split or grow (बिस् बिस्वतेर्भेदनकर्मणः । वृद्धि कर्मणो वा—Nir.II.24).

Sanu or peak is so called because it is very much raised up or it is very lofty (सानु समुच्छ्रितं भवति । समुन्नमिति वा—Nir.II.24).

Urmibhih, with mighty waves (महद्भिर्कुम्भिः).

Paravataghnim, who sweeps what is far and what is near alike, i.e. who destroys what is on the other, as well as, what is on this bank (पारावतघ्नी पारावारघातिनीम् ।—Nir.II.24).

Param, something afar (पारं परं भवति).

Avaram, something near at hand (प्रवारमवरम्).

Let us attend upon the *Sarasvati* (river) with well-composed, sublime hymns (सुवृत्तिभिः शोभनाभिः स्तुतिभिः) and acts of worship (कर्मभिः) for our protection (प्रवसे प्रवनाय).—Nir.II.24.

3. **Brsayasya**, the destroyer of Nescience (ब्रूयस्य प्रविद्याछेदकस्य —*Daya*. ; *Brsaya* is also the name of *Tvастṛ* whose son is *Vṛत्रा*. (*Sayana*) ; *Brsayasya prajam*, the son of *Tvастṛ*, i.e. *Vṛत्रा* (*Sayana*).

Wilson cites a legend from the Taittiriya Yajus, to illustrate the importance of correctly accentuating words of the Veda. Indra, it is said, had killed a son of Tvastṛ, named Visvarupa and that accounts for the enmity between them. Once Tvastṛ celebrated the Soma-sacrifice, at which he deliberately did not invite Indra though he invited other gods. Indra, however, joined the celebrations uninvited, and by force took a part of the Soma libation. With what was left, Tvastṛ performed a sacrifice for the birth of an individual who should avenge his quarrel and destroy his adversary, directing the priest to pray, now let a man be born and prosper, the killer of Indra (इन्द्र घातक or इन्द्र गद्गः). In uttering the mantra, however, the officiating priest made a mistake in the accentuation of the term इन्द्र घातक, slayer of Indra, in which sense, as a *tat-purusa* compound (तत्पुरुष समास), the acute accent should have been placed upon the last syllable (अन्तोदात्त); instead of which the reciter of the mantra placed the accent on the first syllable (पूर्वोदात्त), whereby the compound became *bahuvrihi* (बहुव्रीहि समास), epithet, with the meaning, the one of whom Indra is the slayer; consequently, when, by virtue of the rite, Vṛtra was produced, he was foredoomed by the wrong accentuation to be put to death by Indra. So Vṛtra did not slay Indra; instead he became one of whom Indra was slayer. The purport of the legend is to emphasize the importance of proper accentuations.

Kṣitibhyah avanib avindah visamebhyah asravah—thou hast acquired for men the lands etc. The phrase is capable of multiple interpretations according to Sayana : (i) thou hast shed poison upon them ; (ii) thou hast destroyed them (क्षितिभ्यः मनुष्येभ्यः अवनीः असुरैरपहृता भूमिः प्रविन्दः प्रसम्भयः एभ्यः मनुष्येभ्यः विषं उदकं च प्रस्रवः प्रक्षारयः । यद्वा क्षितयोऽसुरजनाः । तेभ्यः सकाशात् अवनीर्भूमिरविन्दः लब्धवत्यसि । तान् हृत्विभ्यश्चासुरेभ्यो विषं मृतहेतुभूतं गरलमस्रवः —*Sayana*).

According to Dayananda, O Sarasvati, may you turn out those who speak ill of learned people (देवनिदः), and take the side of those, who are destroyers of nescience (वृत्तयस्य मायिनः), and also of their progeny (प्रजा) ; and win over the lands for protection (क्षितिभ्यः अवनीः प्रविन्दः), and from the interior of these lands, take out (प्रस्रवः) water (विषं).

Visam, विषं = उदकं (water, Nigh.I.12).

9. *Atidvisah, anya rtavari svasrh*, bring to us her other water-laden sisters. Sayana gives two explanations : (i) *ati* = *atini* (प्रति नयतु प्रतितारयतु) to lead over or beyond and (ii) *ati dvisah*, may the other sisters overcome those who hate us.

Rtavari, the dawn (ऋतावरी उषाः—*Daya*.)—the dawn removes from us all those who hate us, and just as the sun to days, so she brings to us the other sister dawns (*Daya*).

12. *Sapta dhatub*; seven metres or seven rivers (सप्तधातुः सप्त घातवोऽव्यवा गायत्र्याद्या गङ्गाद्या वा यस्याः सा तपोक्ता—*Sayana*) ; seven sustaining elements (सप्त प्राणादयो धारका यस्याः सा—*Daya*).

Seven metres : Gayatri, Usnik, Anustup, Bṛhati, Pankti, Tristup, and Jagati.

Seven rivers : (seven channels or nerves) : Ganga, Yamuna, Sarasvati, Sutudri, Parusni, Asiknya, and Vitasta.

Seven sustainers—the five sheaths, lower self and the supreme Self (physical, vital, mental, knowledge sustaining and bliss sustaining sheaths).

Panca, the five vital breaths (prana, apana, vyana, samana, and udana) : according to Sayana ; Brahmana, Ksatriya, Vaisya, Sudra, and Nisada, the five classes in society.

14. *Ma-apa spharih*, reduce us not to insignificance ; cause no decline (माप स्फरीः प्रवृद्धं मा कुर्याः—*Daya*. ; अप्रवृद्धान् मा कार्षीः । स्फारो वृद्धिः—*Sayana*).

Hymn-62

The hymn is devoted to Asvins, the twins, the pair, the leaders of heaven (*divah*), who at dawn drive away the glooms (1) ; they come with splendours in lustrous cars (2) ; their horses are swift as thought, harnessed to their space cars (4) ; these horses are winged, since their cars have to move in space ; they also pass by roads unsoiled by dust (6) ; they can also penetrate the mountains (7) ; and as such they are not ordinary vehicles : they move in space, on water, on roads, and beyond the mountains ; they are right-royally worshipped in due

seasons. (9); their *Ntyut* steeds are of three categories; most excellent (*parama*), middling (*madhyama*) and most inferior (*avama*) (11).

6. For *Bhujiyum*, see earlier notes, on I.112.6; 20; 116.3-5; 117.14; 119.4; IV.27.4; the pleasure worth enjoying (भुज्युं भोक्तुं योग्यमानन्दम्; also भुज्युं भोक्तारं IV.27.4; भोगमहंम् I.119.4; सुखस्य भोक्तारं I.120.20—*Daya*.).

Tugrasya sunum, the son of Tugra; the son-like of a strong person (तुग्रस्य बलिष्ठस्य सुतुं सपत्यमिव वर्तमानम्—*Daya*.). For Tugra, see earlier notes on I.116.3; 117.4; VI.20.8; 26.4.

7. *Vadhrimatyah*, the aspiring mothers; of the one in which are present the vast multitudes, i.e. the earth and midspace (वधिमत्याः बहुवो वधयो वधनानि विद्यन्ते यस्याम् तस्या भूमेरन्तरिक्षस्य वा—*Daya*.). See also I.116.13; 117.24; also X.39.7; 65.12 (वधिमत्याः वधिकाया विद्यायाः I.117.24; वधय प्रशस्ता वृद्धयो विद्यन्ते यस्यास्तस्याः I.116.13—*Daya*.).

Shayave, for the quiet devotee; for sleep (शयवे शयनाय—*Daya*.; शयानाय I.116.12; for the sound and pleasant sleep, सुखेन शयनशीलाय; शयुं, यः शेते तं पुत्रं IV.18.12; the all pervading one, शयुः=योऽभिज्याप्यशेते III.55.6; one who provides rest to everyone during dissolution, शयुः यः प्रलये सर्वाणि भूतानि शाययति सः—*Daya*.). शेतेऽसौ शयुः, शयनशीलः—Unadi I.7.

8. *Adityah*, light; also a measure of time, months (पादित्याः कालावयवाः—*Daya*.).

Vasavah, life-elements; also earth and other places of abodes (वसवः पृथिव्यादयः—*Daya*.).

Rudriyasah, the Maruts; the elements of vitality (रुद्रीयसः प्राणाजीवाश्च—*Daya*.).

10. *Nrvata rathena*, having a leader, a driver (नृवता उत्तमा नरो विद्यन्ते यस्मिंस्तेन—*Daya*.; नृवता नेत्रा सारथिना युक्तेन—*Sayana*); or equipped with a horse (यद्वा मश्वयुक्तेन—पतञ्जलः नरः; नरा = मशवाः = पतञ्जलः, Nigh. I.14; —*Sayana*).

Antaraiḥ cakraiḥ, chariot with wheels capable of taking one all around different regions ; well-guided chariot (अन्तरैः भिन्नैः चक्रैः लोकभ्रमणाय परिध्याख्यैः—*Daya.*) ; अन्तरैः अनिकुण्टैः चक्रैः युक्तेन—*Sayana*).

Sanutyena tyajasa, with impelling forces ; with secret indignation (सनुत्येन सप्रेरणीयेन त्यजसा त्यागेन—*Daya.* ; सनुत्येन तिरोहितेन त्यजसा क्रोधेन—*Sayana*).

Vanusyatham, the angry ones ; the obstructing ones (बनुष्यतां क्रुध्यतां बाधमानानां वा । वनुष्यतीति क्रुध्यति कर्मा—*Nigh.II.12* ; हन्तिकर्मा—इति यास्केनोक्तावात्—*Sayana*).

11. **Niyudbbih, Niyut**, steeds ; the one moving with the speed of wind (नियुद्भिः वायुर्गतिभिः—*Daya.* ; नियुद्भिः बाह्वैः—*Sayana*).

Hymn-63

For verse 8, see *Nir. VI.29*.

1. **Valgu**, the pleasant speech (वल्गु शोभनवाचो । वल्गुइति वाङ्नाम, (*Nigh.I.11*).

Nasatya, of the truthful nature (वासत्यां सत्यस्वभावो—*Daya.*). See previous notes—I.3.3 ; 46.5 ; 116.4 ; 180.9 ; 184.1 ; 3 ; III.54.16 ; 58.7 ; IV.37.8 ; V.46.2 ; 73.6 ; 74.2 ; 75.7 ; 78.1 ; VI.11.1 ; 50.10 and its vocative (dual) forms as I.34.7 ; 9-11 ; 47.7 ; 9 ; 116.2 ; 9-11 ; 13 ; 14 ; 16 ; 17 ; 19 ; 20 ; 22 ; 23 ; 117.1 ; 6 ; 11 ; 13 ; 23 ; 118.4 ; 11 ; 182.4 ; 183.3 ; 5 ; 184.5 ; II.41.7 ; IV.14.1 ; 43.7 ; 44.4 ; 7 ; VI.49.5 ; 63.7 ; 10 ; etc,

3. **Barbih**, wide space, midspace (बर्हिः अन्तरिक्षं, also बृहन्ते सर्वे पदार्था यस्मिंस्तदन्तरिक्षं ; संबर्द्धितं तेज इव विशानं, I.188.4 ; उत्तमासनं, IV.9.1 ; अतीव विशालं VI.67.2 ; बृहत् गृहं, I.142.5—*Daya*).

5. **Nara-nrtu**, the leaders and guides (नरा नायको नृत् नेतारो—*Daya.* ; नरानेतारो नृत्नृत्यन्तो, i.e. guides and dancers.

Sayana refers here to the legend of the *Asvins* carrying off in their car the daughter of *surya* from the other gods, as narrated in the *Aitareya Brahmana*, IV.7 (मायाभिः प्रह्वानैः कीकलेर्वा जितवन्तो स्य इत्यर्थः—*Sayana*).

6. **Vayah**, birds (वयः पक्षिणः—*Daya.*); also horse (वयः अशवाः—*Sayana*; अशवः = अश्वेनासः, Nigh. I.14; the list does not give *vayah* as a synonym of horses).

8. **Dhenumna isam pinvatam asakram**, Fatten the perennial cow like food; i.e. which never runs dry (असंक्रमणीम्—*Nir.VI.29*); the phrase literally means, give us a cow, food, that does not astray.

Sayana explains *dhenum* by gratifying (धेनुं प्रीणयित्रीम्), or *isam* (इषं) may be the adjective for *esuniyam*, give us a desirable cow (इषमेयणीयां धेनुमित्यन्वयः—*Sayana*).

9. The verse is full of epithets : *rjre raghvi*; two straight right going. (ऋज्वे ऋजुप्रिये रघ्वी लघ्वी—*Daya.*; ऋज्वे ऋजुगमने रघ्वी क्षिप्रगामिन्यौ बडवे i.e. the straight-moving and fast moving mares—*Sayana*).

Puruyasya, the intuitive instinct (पुरयस्य वा पुरोज्यते प्राप्नोति तस्य—*Daya.*); of *Puraya* (पुरयस्य पुरयनामकस्य—*Sayana*); the word occurs nowhere else in the *R̥gveda*.

Peruka, the instinct of resistance (पेरुके पालके—*Daya.*; पेरुके रात्रिविषमानानि—*Sayana*); the word occurs nowhere else in the *R̥gveda*.

Sandah, the discriminating instinct (शाण्डः यः श्यति तन् करोति तयाज्यम् । अत्र शो तनूकरण इत्यस्मादोणादिकेऽहहृप् प्रत्ययः—*Daya.*; a king of this name, —*Sayana*); the word occurs nowhere else in the *R̥gveda*.

10. **Purupanthah**, master of manifold ways; the versatile (पुष्पन्वाः पुरुषं बहुविधरक्षासो पन्थारच—*Daya.*); the word occurs nowhere else in the *R̥gveda*.

Bharadvajaya, for the sage, profound in sacred knowledge (भरद्वाजाय वृत्तविज्ञानाय—*Daya.*).

Purudansasa, achievers of great deeds (पुरुदंसता पुरुणि दंसास्युतनानि कर्माणि यशोस्तौ—*Daya.*). As a vocative, the word occurs in VI.63.10 and VIII.9.5; also see पुरुदंसम्—III.1.23; 5.11; 6.11; 7.11; 15.7; 22.5; पुरुदंसा VII.73.1; पुरुदंसता I.3.2; VIII.87.6.

10. This verse has only one pada (एकावाचिष्टुप्).

Hymn-64

3. **Gavah**, rays (गावः किराणाः—*Daya*. ; रश्मयः—*Sayana*) ; but Wilson translates as kine, since of the word *vahanti*.

Volha, the married one (बोलहा विवाहिता—*Daya*.); of the army (बोलहा सेनायाः—*Sayana*).

Asteva = *asta-iva*, like one casting his darts, arrows, weapons etc. (अस्तेव शस्त्रास्त्राणां प्रक्षेपेव—*Daya*.); वीरः क्षेपेव—*Sayana*).

Ajirah na, like a warrior (अजिरः न क्षिप्रगामी शत्रून् यथा—*Sayana*) ; like the one who does not move with speed, (अजिरः न यः शीघ्रं न गच्छति सः—*Daya*.).

4. **Divah duhitah**, O, the daughter of the midspace, or the region of light, O dawn (दिवो दुहितः अन्तरिक्षसुते हे उपो देवि—*Sayana* ; प्रकाशस्य कन्येव वर्तमाने—*Daya*.).

6. **Vayascit**, like the birds (वयश्चित् पक्षिणः इव—*Daya*. ; पक्षिणोऽपि—*Sayana*).

Hymn-65

1. **Ramyasu**, in the nights (राम्यासु रात्रिषु । राम्येति रात्रिनाम—*Nigh*. I.7 ; *Daya*. ; राम्यासु याम्यासु, *r*, substituted for *y*.)

Duhita divah-jah, daughter born of midspace or the region of light, i.e. dawn (दिवोजाः दिवो जाता अत एव दुहिता दिवः पुत्री उवाः—*Sayana*) ; (दिवोजाः सूर्याज्जातेव, like the one born of the sun—*Daya*.).

Ajlgah, makes visible (अजीगः जागरयति—*Daya*.); vomits, अजीगः उद्गिरति । जिरतिगिरति कर्मावा, *jigarti* means to consume or to invoke, or to seize, गृणाति कर्मा वा, गृह्णाति कर्मा वा,—*Nir*. VI.8); brings them up out of darkness.

2. **Urmyayah**, of the night (ऊर्म्यायाः रात्रेः *Nigh*.I.7).

Candrarathah, dawns in beautiful chariots (चन्द्ररथाः कान्तिरथाः । चन्द्र-रथान्वतेः कान्तिकर्षणः—*Nir*.XI.5).

Candramas, (the moon) is so called because it roams about noticing (चन्द्रमाश्चायन्द्रमति, $\sqrt{\text{चय्} + \text{द्रम्}}$) or is bright and measures (चन्द्रोमाता, चन्द्र + मा), or its measure is bright (चान्द्रं मानमस्येति वा). *Candra* (bright) is derived from the verb $\sqrt{\text{चन्द}}$, *Cand*, meaning to shine.—Nir.XI.5 .

5. **Gavam angirasah grnanti**, Angirasah through thy favour recover the herd of cattle (गवां गोत्रासंघान् अंगिरसो गृणन्ति उत्सृजन्ति—*Sayana*; गवां किरणानां अंगिरसः वायव इव गृणन्ति स्तुवन्ति —*Daya*.), See also गवां गोत्रमुदसृजो षदङ्गिरः—Rv.II.23.18.—A reference to the recovery of the lost wisdom,—recovery of cows from the Panis.

6. **Bharadvaja-vat**, like the vital breaths; as the Bharadvaja, i.e. someone different from Bharadvaja Rsi (भरद्वाजवदिति वचनात् अन्योऽप्यस्ति भरद्वाजः ।—प्राणो वै भरद्वाजवत्—*Sayana*, quoting from the Brahmana ; also like the ear (भरद्वाजवत् श्रोत्रवत्—*Daya*.).

Ririhi, beg, pray for (रिरीहि याचस्व । रिरीहीति याञ्जाकर्मा—Nigh.III.19); also grant us (रिरीहिदेहि—*Sayana*).

Hymn-66

For verse 9, see Nir. III.2.

1. **Prsnih**; midspace or atmospheric region, firmament (पृश्निः अन्तरिक्षम्—*Daya*.; *Sayana*).

Udhah, night ऊधः रात्रिः ऊध इति रात्रिनाम Nigh.I.7; *Daya*.).

Samanam, of one form, the like-formed; Maruts are regarded to be all of one form or they always maintain the same form; none of them is elder or younger : अज्येष्ठासो अकनिष्ठास एते—V.60.5—*Sayana*).

Dhenu, speech धेनु वाक् । अत्र विभक्तिसोपः *Daya*.

Marttesu anyat dohase, that form of the Maruts causes one or other thing in the world, as herbaceous plants, forest trees and the like to flourish, so as to milk or yield what is desired (तद्रूपं मर्तेषु मर्त्यलोके अन्यत् औषधिवनस्पत्यादिकं दोहसे कामान् दोग्धुं पीपाय प्राप्तायति—*Sayana*).

4. **Antah iti santah**, being already in everyone's hearts (अन्तः सन्तः सर्वेषां हृदि वर्तमाना एव—*Sayana*), here the Maruts are regarded as identical with vital airs. According to Dayananda, a compliment is paid in the verse to those persons who foresake their evil desires and lead a life of purity ; the elevated persons with pure hearts (अन्तः मध्ये सन्तः सत्पुरुषाः—*Daya.*).

Punanah, purifying (पुनानाः पवित्रयन्तः—*Daya.*).

Avadyani, bad habits ; defects ; sins (अवद्यानि निन्द्यानि कर्माणि—*Daya.* ; पापानि—*Sayana*).

5. **Na ye stauna ayaso mahna nu cid**, who now are thieves going with greatness verily ever ; i.e. the plunderers of their wealth (यं स्तोनाः स्तेनास्तिरोहिता वा स्तोतृष्वनंतामपहृत्तारः प्रयासः गन्तारो भवन्ति—*Sayana*) (स्तोनाः= स्तेनः, i.e. thieves, *au* is substituted for *e*—स्तोनाः चोराः । प्रसवणं व्यत्ययेनैकार इयान् प्रोकारः—*Daya.*).

6. **Savasa yujanta rodasi**, to form a bond of union between earth and heaven by their strength (शवसा बलेन वेगेन—*Sayana, Daya.*). i.e. satisfy by the rain (वृष्ट्या पृथिवीं तर्पयन्ति—*Sayana*).

8. **Sa vrajam darta parye adha dyoh**, despoiler of the herds of his ardent foe (सः पार्ये संग्रामे द्योः दीप्तस्यापि विजिगीषोर्वा शत्रोः वज्रं गवां संधं दर्ता बारयिता भवति—*Sayana*) ; according to Dayananda, *vrajam* is clouds (गोषु गवादिषु पशुषु पृथिवी विभागेषु वा तनये सुकुमारे यं ग्रप्सु उदकेषु सः वज्रं मेघं दर्ता विदारकः पार्ये पारयितव्ये अथ मय द्योः प्रकाशस्य—*Daya.*).

9. **Arkam**, food or thunderbolt (अर्कं अन्नं वज्रं वा ; अर्कं इत्यन्तनाम Nigh. II.7. ; वज्रनाम Nigh. II.20—*Daya.* ; also अर्कं अन्नं हविः ; स्वघ्ना अर्कः ; इत्यन्तनामसु पाठात्—*Sayana*).

Makhebbayah, for battles, for yajnas (मखेभ्यः संग्रामादिभ्यः संगन्तव्येभ्यः ; मख इति यज्ञनाम Nigh. III.17—*Daya.*).

11. **Divah Sardhaya sucayo manisa girayo napa ugra asprdhran**, of heaven for the strength pure praises mountains, like waters fierce have vied (literal translation by *Wilson*) ; दिवः स्तोतुः, शर्धाय माश्र्वाय बलाय, for the strength of Maruts ; गिरयः न मेघा इव, like clouds).

Hymn-67

In the cosmological interpretation, *Mitra* represents light and *Varuna*, its concomitant counterpart is the material *plasma*, as if the pair of matter and energy ; both of them are essentially one and yet in the manifested world different, the eldest of all existing things ; though not the same, and yet the firmest restrainers (1) Dayananda interprets them as the *prana* and the *udana*, the two of the vital airs.

1. *Rasmeva*, like the reins; like the radiations (रश्मेव किरणवद् रज्जु-वद् वा—*Daya*.; रश्मिनेव भस्वान्, horses restrained with reins.—*Sayana*).

Yamistha, the firmest restrainers (यमिष्ठा प्रतिशयेन यन्तारो—*Daya*.; यन्तुतमो—*Sayana*).

Girbhih, by praises (गीर्भिः स्तुतिभिः—*Sayana*) ; by words or speech (वाग्भिः—*Daya*.).

Asama, not the same (असम विषमो—*Sayana*) ; not alike, excelling all (अतुल्यो सर्वेभ्योऽधिको—*Daya*.). *Sayana* refers to a similar passage : त्विरभिं हन्ति चतुरश्रिरूपः" I.152.2., इति निगमान्तरेणासाभ्यं वक्षितम् ।

2. *Manisa*, the well-cultivated intelligence (मनीषा विद्यासुशिक्षायुक्ता प्रज्ञा—*Daya*.) ; prayer (मनीषा स्तुतिः—*Sayana*).

Sayana usually translates such terms as धियः, मनीषा etc. as prayer, which may as well mean *intellect*.

Namasa, with respect ; with viands etc. (नमसा सत्कारेणान्नाद्येन सह वा—*Daya*.; मन्नेन हविषा सह—*Sayana*).

Varuthyam, pertaining to house (वरूथ्यं वरूथे गृहे भवम्—*Daya*.; the house, safe from heat, chill and blast of air, वरूथ्यं शीतवातातपानां वारयितुं भवति—*Sayana*).

Sudanu, liberal givers ; munificent divinities सुदानू—vocative—शोभनानि दानानि ययोस्तौ—*Daya*.; हे शोभनदानौ—*Sayana*).

3. *Apaseva*, by actions (अपसाऽद्वय कर्मणेव—*Daya*.; *Sayana*).

5. *Spasah*, rays and courses ; reins and goings ; the dispellers of darkness and ignorance and encouragers of light and knowledge (स्पशः अविद्यान्धकारं बाधमाना विद्याप्रकाशं स्पशन्तः—*Daya.*; स्पशः रश्मयश्चरा वा—*Sayana*).

Spasah adabdhassah amurah, your courses are unobstructed, according to *Sayana*, *spasah* means *rasmayah cara va* ; rays or perhaps reins, or goings which are *ahimsitah* (अहिंसिताः), uninjured, *amudhah*, (अमूढाः), not bewildered.

6. *Upamat-iva*, like a pillar or post (उपमात्-इव उपमीयते प्रलिप्यते इति उपमात् स्तूपा ; the post to which a calf is tied,—*Sayana*) ; like a simile (उपमादिब—*Daya.*).

Visvadevab, the illuminator of the world ; the sun (विश्वदेवः विश्वेषां सर्वेषां देवः—*Daya.*; विश्वदेवः सूर्यः—*Sayana*).

Bhumim, the earth, *Dyam*, firmament ; the graceful knowledge (धामि विश्वं च—*Sayana* ; कृपणीया विद्याम्—*Daya.*).

Dhasina, by food (आसिना अन्नेन—*Daya.*).

Ayoh, of man ; of the living (आयोः जीवनस्य—*Daya.*; आयोः मनुष्यस्य—*Sayana*).

Drhlah, cloud (दृहलः युवाभ्यां दुहीकृतश्च मेघः—*Sayana*) ; the firm *Naksatra*, present in the firmament, the one which does not decay (नक्षत्रः अन्तरिक्षं व्याप्नुवानः—*Sayana* ; नक्षत्रः यो न क्षीयते—*Daya.*).

A-atan, replenish with light (आतान आतनोति युवाभ्यां दुहीकृत एव—*Sayana*; आ आतान् समन्ताद्येयुः प्रकाशयेयुः—*Daya.*).

8. *Jihvaya*, with his tongue ; with his prayers (जिह्वया धामा—*Sayana* ; *Daya.*).

9. *Minanti*, exterminate (मिनन्ति हिंसन्ति—*Sayana* ; *Daya.*). There is no verb to govern the objects specified, and *Sayana* brings on from the verse 8, *vicayistam* (वि चयिष्टं) meaning *vinasayatam* (विनाशयत्), destroy.

Na ye devasah ohasa na marttah ayajnasacah apyah na putrah—
Here ohasa (मोहसा) means, by the means of conveying—wishes it may be supposed i.e. *stotrena* by praise (बहन साधनेन स्तोत्रेण—*Sayana* ; प्राप्तेन बलेन योगेन वा—*Daya*. ; *apyah* is rendered doing acts (अप्यः । अपः कर्म । तद्वन्तः—*Sayana* ; अप्यः अप्सु सत्कर्मसु भवः—*Daya*. ; from *apas*, *opus*, but not sacrificing, or sacrificing in vain : व्याकर्माणि कुर्वन्तः—*Sayana*).

Na putrah, not sons, is rendered not pleasing or satisfying (नः पुत्राः । पुत्रस्तीति पुत्राः । न पुत्रा अत्र गन्त इत्यर्थः—*Sayana* ; *like the sons*—*Daya*).

10. **Nakth devebbih yatathah**, you do not go with other gods (देवेभिः अन्यैर्देवैः सह न किः यतयः न गच्छथः, you are not associated with them at sacrifice—*Sayana*) ; you are not associated with learned persons (*Daya*). यतयः=मतेवे (मत्र व्यत्ययेन परस्परपदम्—*Daya*).

11. **Yuvoh askrdhoyu**, your bounty is unlimited (युवोः युवयोः अस्कृद्योयु व आत्मनः कृषु ह्रस्वत्वं नेच्छति—*Daya*. ; अस्कृद्योयुरकृष्यायुः । कृष्विति ह्रस्वनाम । निकृत्तं भवति (Nir.VI.3.) ; युवाभ्यां देवो तद् गृहादिकं अस्कृद्योयु अविच्छिन्नं भवति—*Sayana* ; i.e. that which is to be given by you, as houses and the like, is unchecked.

Askrdhoyu, long-lived ; means one whose life is not short. The word *krdhu* (कृषु) is a synonym of short : it is mutilated (सो अस्कृद्योयुरवरः स्वर्गान्, VI.22.3 ; Av.XX.36.3).

Hymn-68

The deities are the pair *Indra* and *Varuna*. Of the two *Indra* represents resplendence, and *Varuna*, the material *plasma*. According to *Dayananda* the pair are (i) *Vayu* (wind) and *vidyut* (lightning), (ii) teacher and preacher, (iii) the sun and electricity, the Speaker (one who presides over an assembly or parliament) and the Chief of an army, (iv) king and his people, like the sun and moon. The Lord Supreme is venerable (वरुण) and resplendent (इन्द्र) ; or the one who presides over firmament (इन्द्र) and over waters (वरुण). Again *Indra* is one who slays *vrtra* (nescience) with adamant weapon, whereas as *Varuna*, he comes to the aid of people in difficulties (3). Both are pre-eminent in greatness, over all natural forces (*visvedevah*) (4) ; both are addressed in vocative, along with another vocative (*deva*) ; the givers, and we invoke both of them to be on our side (6) , We invoke them for opulence (7). for wealth, for our felicity (8). since we desire

to cross over difficulties as we cross the waters with a boat (8). Varuna is the imperial mighty divine, endowed with greatness and wisdom (9). In fact, both of them are one, not two, observant of holy duties (*Su-tapau*, सुतपो सुष्ठु ब्रह्मचर्यादिनुष्ठानाख्यं तपो ययोस्तौ—*Daya.*); they are one in drinking and enjoying Soma (the medicinal elixir, महोषधिरसं—*Daya.* or the emotional affection given by the devotee); they come on chariot along the road leading to sacrifice, i.e., a benevolent act free from the infliction of injury, *adhvaram*, युक्तेरषो भध्वरं (etc.) (10). They occupy their respective positions in space, *barhisi* (बर्हिषि). (11).

1. *Vrkta-barhisah*, by whom the sacred grass has been clipped (वृक्त बर्हिषः स्तोत्रं बर्हिषः—*Sayana*; वृक्तं छेदितं बर्हिष्यकं येन तस्य ; here Dayananda interprets *barhih* as a synonym of water (बर्हिरित्युदकं नाम, Nigh.I.13).

Srusti, quick, at once, immediately (श्रुष्टी सद्यः, *Daya.*; श्रुष्टीति शिघ्रना-
माश्रु श्रुष्टीति—Nir.VI.12).

2. *Maghonam*, the distributors of wealth, rich in wealth (मघोर्ना
धनाढ्यानां—*Daya.*; धनवतां—*Sayana*).

Manhista, the most liberal along the opulent (मंहिष्ठा दातृत्वमी—
Sayana; the most respectable (मंहिष्ठा प्रतिशयेन पूजनीयो—*Daya.*).

Tuvisusma, possessed of vast strength (तुविशुष्म बहुबली—*Sayana*; बहु-
बल सेनायुक्तो—*Daya.*).

Vrtra-tura, the destroyer of Vrtra, cloud, or evil forces, terrible
as clouds (वृत्रतुरा यो वृत्राणां मेघवदुन्नतानां शत्रूणां तुरो हिसको—*Daya.*; destroyer of
enemies, शत्रूणां हिसको—*Sayana*).

3. *Namasyebhih*, pertaining to respect and praise (नमस्येभिः स्तुत्यैः
—*Sayana*; by foods, नमस्वन्नेषु भवेः—*Daya.*).

Susalh, by strength (शूपैः बलैः; शूपं इति बलनामसु पाठात्—*Sayana*;
Nigh.II.9)

4. *Gnab*, speech, (मेति वाङ्मय—Nigh.I.11).

10. *Svasaram*, day (स्वसरं दिनं—*Daya.*, Nigh.I.9; path (स्वसरं मार्गं
—*Sayana*).

11. *Barhisi*, on the sacred grass (*Sayana*); in space; occupying respective positions in space (बहिषि मयकाशे—*Daya*.).

Hymn-69

The pair of Indra and Visnu is the deity (*dyavapṛthivī*), Indra is lightning, *vidyut*, or electricity of the midspace; Visnu is one of the names of the sun (See *Adityah*, Vol.II, p.430) corresponding to the month of Phalgunā.

For *Visnu* as the sun, who is known for his three steps covering the entire horizon, we have: We desire to go to those regions of you two, where are nimble and manyhorned rays. There indeed shines forth brightly that highest step of the wide-striding *Visnu* (ता वा वास्तूयुग्मसि वयस्य I.154.6). See Nir.II.7.

Sipivista, (क्षिपिविष्ट) and *Visnu* are synonymous terms, of course; the former is a contemptuous term (*Aupamanyava*, Nir.V.7) since he is denuded like a phallus, i.e. whose rays are not displayed, or else, it may be that the word is used as a synonym of praise; O Visnu, what is this wellknown shape of thine, i.e. worthy of being fully known, that thou sayest to us "I am enveloped with rays *sipivista* whose rays are displayed. (क्षिपिद् वे विष्णो परिचक्ष्य भूत प्रयद् वयसो क्षिपिविष्टो मत्सि; VII.100.6; —क्षिपिविष्टोऽस्मीति प्रतिपन्नरश्मिः; क्षिपयोऽरश्मय उच्यन्ते । तैराविष्टो भवति—Nir.V.8)

Again, according to Nir.XII 18-19, that which is set free becomes *Visnu* (अथ यद् विविक्तो भवति तद् विष्णुर्भवति); *Visnu* is derived from $\sqrt{\text{vis}}$, to pervade, or from vy-as (व्यस), to interpenetrate (व्यसनेतेषां—Nir.XII.19): We have: *Visnu* strode over this universe, thrice he planted his foot, enveloped in dust: (एवं विष्णुवि वयस्ये तेषां नि रथे पदम् । समूहस्य पातुरे—I.22.17) According to Aurnavabha, the three steps are (i) on the mountain of sunrise, (ii) on the meridian and (iii) on the mountain of sunset (समारोहणे विष्णुपदे त्रयस्त्रिंशद्विंशत्योर्वाचः). According to Sakapuni, the three steps are (i) on earth, (ii) in the midspace, and (iii) in the heaven (पृथिव्यामक्षरिणि विषोधि वाक्पूणिः—Nir.XII.19)

3. *Aktabhlh*, by the nights (यक्षुभिः रात्रिभिः—*Daya*. Nigh.I.7); with radiance (यक्षुभिः तेजोभिः—*Sayana*).

Stomasah, praises (स्तोमासः स्तुतयः—*Daya*.; स्तोमाणि—*Sayana*).

Ukthaih, with the Vedic praises or prayers (उक्थैः वेदस्यै स्तोत्रैः—*Daya.*; उक्थैः शस्त्रैः सार्धं शस्यमानासः उन्वायमाणाः—*Sayana*; शस्यमानासः प्रशंसिताः—*Daya.*).

4. Indra and Visnu both have equally spirited horses (सधमारः सह-माद्यन्तः अशवासः अशवाः—*Sayana*; सधमादः to the same destination, समानस्थानानि—*Daya.*; अशवासः the great ones, महान्तः—*Daya.*; अशवाः—*Sayana*).

Girah, the speech (गिरः वाणीः—*Daya.*; the prayers; शस्त्रस्या वाचः—*Sayana*).

8. Yat apasprdhetham tredha sahasram, with whosoever you have contended, you have thrice conquered thousands.

The verse is quoted in the Aitareya Brahmana, VI.15; What time, O Visnu, with Indra ye did strive, then did ye two divide in thrice the thousand (*Keith*). Indra and Visnu fought with the Asuras; having conquered them, they said: "Let us make an arrangement". The Asuras said, "Be it so." Indra said, 'so much as Visnu three times traverses, so much be ours; let the rest be yours.' He traversed these worlds, then the Vedas and then speech. They say, 'What is the thousand?' These worlds, these Vedas, moreover speech, he should reply. 'Did you divide, the Achavaka repeats in the *ukthya*, for he is then the last (and so on).

Thus the first step covers the entire space, the second step, the entire Veda or the divine knowledge, and the third the entire speech.

Sahasram, unlimited (सहस्रं असंख्यं—*Daya.*; unmeasured, अनिर्दिष्ट—*Sayana*); actually the whole.

Hymn-70

For verse 2, see Nir.V.2.

In this hymn, the deities are Heaven and Earth in pair,

3. Visu-rupani, of various forms; of a variety of forms (विश्व-रूपाणि व्याप्तरूपाणि—*Daya.*; नानावर्णानि—*Sayana*).

Savrata, of similar functions (सव्रता समान कर्माणि—*Daya.* ; *Sayana*).

4. **Ghrtapra**, Heaven and earth are both surrounded by water (or cosmic vapour) घृतपृथा घृतेन प्रदीपनेनोदकेन वा संपृक्ते—*Daya.* ; घृतसंपृक्ते—*Sayana*).

Ghrtavrdha, the asylum of water (घृतावृद्धा घृतं प्रदीपनमवकाशनञ्च श्रीयं-योस्ते ; asylum of light or water—*Daya.* ; घृतवर्धयन्त्यो—*Sayana*).

6. **Urjam**, food or vigour. (घ्नन् पराक्रमं वा—*Daya.* ; ऊर्जं घ्नन्—*Sayana* ; घ्नं=घ्ननाम—*Nigh.II.7*).

Dyau, or heaven is like father, and *prthivi* or earth is like mother (पिता माता पितेव मातेव—*Daya*).

Hymn-71

For verse 2, see *Nir. VI.7*.

1. **Savita**, the sun, or the supreme creator, is the deity.

Makhab, yajna or sacrifice ; the giver of comfort like a sacred act (मखः यज्ञ इव सुखकर्त्ता—*Daya.*) ; the adorable (मखः मंहनीयः—*Sayana*).

Sudaksah, sagacious (सुदक्षः शोभनं दक्षं जसं यस्य सः—*Daya.* ; सुप्रज्ञः—*Sayana*).

Rajasah, of the world or region or water (रजसः लोकस्योदकस्य वा—*Sayana* ; लोकस्य—*Daya.*).

2. **Davana**, donations (दावने दाने—*Daya.* ; *Sayana*).

Bhumanah, of many forms (भूमनः बहुरूपस्य—*Daya.* ; भूटे—*Sayana*).

Savimani, at the stimulation. We go at the stimulation (or inspiration) of the divine Savitṛ (सवीमनि प्रसवेऽनुज्ञाने—*Sayana* ; सवीमनि प्रसवे—*Nir.VI.7*).

4. *Ud um devah savita prati dosam asthat*, may the sun rise regularly at the close of night (प्रति दोषं यथा रात्रि रात्रि प्रति सूर्यस्तथा, यस्मात् उत्तिष्ठेत्—*Daya.*; स्यः स. सविता प्रतिदोषं प्रतिरात्रं रात्रेः अवसानेऽवसाने उत्पत्त्यात् उत्तिष्ठेत्—*Sayana*). दोषा = night. (Nigh. I.7).

Ayohanuh, the one whose jaw is strong as iron (अयोहनुः अयोहोहमिव दृढा हनुर्मस्य सः—*Daya.*; golden-jawed, अयोहनुः हिरण्यमय हनुः—*Sayana*; अयम = अयः = हिरण्यनामानि, Nigh. I.2).

Hiranyapanih, golden-handed (हिरण्यपाणिः हिरण्यमय पाणिः—*Sayana* हिरण्यादिकं सुवर्णं पाणी यस्य सः—*Daya.*).

5. *Upavakta-iva*, like an orator (उपवक्तेव यस्मादुपवक्तेव—*Sayana*); like the one who speaks from close proximity.

Hymn-72

The deity of the hymn is a pair of Indra and Soma, i.e. the light-divine (*Indra*) and bliss-divine (*Soma*), the innermost enlightenment along with the divine joy (of the *vijñanamaya* and *anandamaya* sheaths).

1. *Yuvam mahani prathamani cakrathuh*, you have made great and principal (beings).

2. *Upa dyam skambhathuh skambhanena*, you have propped up the sky with the supporting pillar.

Prthivim mataram, earth, the mother of all.

4. *Pakvam amasu antah ni gavam it dadhathuh vaksanasu*, you have deposited the mature milk in the immature udders of the kine.

Vaksanasu, in the udders (वक्षणासु ऊषःसु—*Sayana*); in the rivers (वक्षणासु नदीषु—*Daya.*); वक्षणाः = नदीनामानि Nigh. I.13.

Gavam, of rays (गवां किरणानां—*Daya.*); of cows (*Sayana*).

5. *Tarutram*, helpers in times of trouble (तस्मै दुःखात्तारकम्—*Daya.*; तस्मै तारकम्—*Sayana*).

Hymn-73

The deity of the hymn is *Brhaspati*, the supreme Lord.

1. *Brhaspati*, the supreme Lord, sustaining earth and other regions (बृहस्पतिः बृहतां पृथिव्यादीनां पालकः—*Daya.*). At different places of the Vedic texts, the word has varying usages : (i) the specialist of the sacred lore (बृहस्पतिः बृहतः शास्त्रबोधस्य पालमतिपिम्—I.190.1) ; (ii) the Lord of a massive society (बृहतीनां स्वामिनं विद्वांसजनं—V.51.12) ; (iii) the protector of knowledge or speech (वाग्विचारकं ; वेदार्थविवृज्जनम्, III.62.5) ; (iv) a sovereign, ruling over a great empire (बृहतां पालकं राजानं—III.62.6) ; (v) a learned person, or Lord supreme with a command over a wide sphere of the Vedic knowledge (बृहत्याः वाचः स्वामिनं, विद्वांसं ; बृहत्या ऋग्वेदादि वेद वाचः पालकं परमात्मानं—VII.X.4 ; बृहस्पतिः बृहत्या वेदवाचः पालयिता (विद्वांसं)—I.190.2) ; (vi) the light of the sun, the sustainer of the world, बृहतां पालनहेतुं सूर्यं प्रकाशं ; (vii) the preceptor of sacred knowledge (सकमविद्याऽऽपापकं—Yv. IX.27) ; learned persons or technicians, renowned for knowledge in their own spheres, like the sun (बृहतां पतिः सूर्यं हव विद्वांसं शिल्पिजनः, I.161.6) ; (viii) a lady preceptor (बृहत्या वेदवाचः पालिकाऽऽपापिका विदुषी स्त्री—Yv.XII.54) ; (ix) also fire, electricity and other sources of energy (बृहतां पालका विद्युद्गो-ऽग्निः—Yv.XXVII.19) ; (x) a good administrator or chief of an army (बृहत्या सभायाः सेनाया वा पालकः—Yv.XVII.48). These references have been taken from Dayananda's comments.

The word *Brhat* is a synonym of 'great' ; it is grown all round (बृहविति महतो नामधेयम् । परिबृहत् भवति—Nir.I.7 ; II 11.21), *Brhaspati* destroys the derider (Nir. IV.25 ; बृहस्पते चयसे इतिवाक् I.190.5) ; *Indra* and *Brhaspati* are jointly praised also (Nir. VII.10) ; *Brhaspati* is the protector or supporter of the great (बृहस्पति बृहतः पाता वा । पालयिता वा—Nir, X.11, and 12 ; having sent the cloud with a dreadful roar, *Brhaspati* drew it out like a cup from a tree, X.68.8).

Brhaspati is the breaker of mountains, the first-born of the seed of *Prajapati*, the traverser of the two worlds (here in the sense of the sun) (1) ; he has conquered the treasures of the enemy, recovered cows from *Panis*, and the special pastures ; he appropriates waters from clouds (3).

In the Aitareya Brahmana, III.34, we have a legend about the seed of Prajapati, the creativity of our Lord ; and how Aditya was born, and how Varuna came into being, and from Varuna, descended Bhṛgu ; and how the Adityas came into being. The coals became the *anghrasas* ; in that, the coals after being quenched blazed forth again, Bṛhaspati came into being. The extinguished coals became black cattle ; the reddened earth ruddy cattles. The ash which was there kept about in diverse forms, the buffalo, the gayal, the antelope, the camel, the ass, and the ruddy animals.

Hymn-74

The deities are Soma and Rudra ; they are the conferrers of happiness upon our bipeds and quadrupeds (1) ; they expel the widespread sickness from our homes (2) ; and keep off *Nirrti* (2) ; they grant medicaments for the ailments of our bodies (3) ; they are invoked for happiness in the world and for liberation from the bonds of Varuna.

2. *Nirrti*. The Vedic references for this word are :

निःश्रुतिः,	<i>nih-rtih</i> ,	I.38.6 ; V.41.17 ; VII.37.7 ; X.11.11 ; 36.2 ; 59.1-4.
निःश्रुतिम्,	<i>nih-rtim</i> ,	1.24.9 ; 164.32 ; VI.74.2 , X.36.4 ; 76.4.
निःश्रुती,	<i>nih-rtih</i> ,	X.114.2.
निःश्रुतीनाम्,	<i>nih-rtinam</i> ,	VIII.24.24.
निःश्रुतेः,	<i>nih-rteh</i> ,	I.117.5 ; VII.58.1 ; 104.9 ; X.18.10 ; 95.14 ; 161.2.
निःश्रुत्या,	<i>nih-rtiyah</i> ,	X.165.1
निःश्रुतौ,	<i>nih, rtyal</i> ,	X.164.1.

The Nir. I.17 discusses about the use of this word in the *pada-patha* : (Nirṭya) is either in the oblique or in the genitive case, (so it is written in the *Pada-patha*) as ending in the *visarjanīya* (= nirṭyah, निरृत्त्या: in the *padapatha*)—दूतो निरृत्त्या इदमा जगाम—(X.165.1)—पञ्चम्यस्य प्रेक्षा वा, पञ्चम्यस्य प्रेक्षा वा । साः कारान्तम् (Nir.I.17) ; परो निरृत्त्या सा चरुव (X.164.1).

The Nighantu gives twenty-one synonyms of earth. With reference to them, *nir-rtih* (earth) is so called from giving enjoyment (तत्र निरृत्तिनिर्दमणात्) ; the other word *nir-rtih*, which signifies calamity is derived from √रुह्, to befall ; these two words (i.e. one meaning the earth, and the other meaning calamity) are not to be confused. (रुह्यतेः कृच्छ्रापतिरितरा) (1). As a synonym of earth, we have the passage—स मातुर्योना परिवीतो मन्तवंहृप्रजा निरृत्तिमाविवेज—encompassed within the womb of the mother, and multiplying greatly, he entered the earth (I.164.32).

Again we have : "People having many children fall into calamity", say the ascetics. "It refers to the phenomenon of rain," say the etymologists (बहुप्रजाः कृच्छ्रमापद्यत, इति पौरवाक्याः ; वयंकर्मणि नैक्यताः—Nir.II.8).

Dayananda translates *nir-rtim* as an evil policy or practice inflicting (निरृत्ति दुःखप्रदा कुनीति VI.74.2) ; the undesirable movement of wind causing disease (वायूनां रोगकारिका दुःखप्रदा गतिः—I.38.6). The word also means the earth (निरृत्तेः धूमेः—VII.58.1). Also *calamity*, (पाप्मा वै निरृत्तिः—S.Br.VII.2.1.1 ; पोरा वै निरृत्तिः—S.Br.VII.2.1.10).

Nirṭi is *alaksmt*, misfortune and poverty (निरृत्ति मर्मी—Sayana).

Hymn-75

For verses 2, 3, 4, 5, 6, 11, 13 and 14 see Nir.IX.17 (2) ; 18 (3), 40 (4), 14 (5), 16 (6), 19 (11), 20 (13) and 15 (14) respectively.

In this hymn, we have several weapons or implements as deities, e.g. armour or *varma* (1) ; bow or *dhanuh* (2) ; string of the bow or *jya* (3) ; the extremities of the bow or *arini* (4), the quiver or *isudhih* (5) ; the charioteer or *Sarathi* (6), reins or *rasmayah* (7) ; horses or *asvay* (7) ; chariot or *ratha* (8) ; the guards of the chariot or *ratha-gopah* (9) ; the arrows or *isavah* (11, 12, 13, 16) ; whip or *pratoda* (13) ; the ward of the fore-arm or *hastaghna* (14). The whole hymn is repeated in the Yajurveda, with the exception of the verses 9 and

15. (Chapter XXIX. 38-51 for the verses 1-14 ; the verse 15 is absent in the *Yajuh* ; the verse 16 as *Yajuh*. XVII.45 ; the verse 17 is XVII.48 ; the verse 18 as *Yajuh*. XVII.49 ; the verse 19 is again absent.)

1. **Pratikam**, the experiencing one (प्रतीकं प्रतीतिकरम्—*Daya*.); the form (प्रतीतं रूपं—*Sayana*) ; in front of the army (प्रतीकं प्रतीकमुखं—*uvata* ; सेनामुखं—*Mahidhara*).

2. **Samadah**, सडमदः, battles (समदः संग्रामान्—*Daya*. ; *uvata*, *Mahidhara*) ; with exhilaration (समदः मत्त्यन्त मध्वतीः शत्रुसेनाश्च—*Sayana*).

Ajīm, the paths, (प्राजि मार्गं—*uvata*, *Mahidhara*) ; the combats, (प्राजि संग्रामं—*Daya*., Nigh.II.17).

May we win kine with the bow, and with the bow the combat.
May we win dreadful battles with the bow.

Samadah (battle) = सम् + मद् (i.e. eating together) from √मद् to eat ; or सं + मदः (i.e. raging together) from √मद्, to rage (समदः समदो बातेः, सम्मदो वा मदतेः—Nir.IX.17). People devour each other, as it were, in battle (*Durga*).

3. Coming close to the ear, as if desirous of whispering a secret, and embracing its dear friend, this strong ; stretched on the bow and leading us to salvation in battle, utters a low shrill sound like a woman.

Here *jya* (bow string) is derived from to conquer, or from √जि (to conquer, cl.ix) or it is so called because it causes arrows to fly quickly (ज्या जयते वा । जिनातेर्वा । प्रजावती पूनीति वा—Nir.IX.17-18).

Samane, in the battle (समने संग्रामे—Nir.IX.18).

4. Approaching each other like women of the same mind, they bear (arrows) in their lap as a mother does a son. May these quivering ends of the bow, having a mutual understanding, drive away the enemy, the unfriendly people.

Artni, the ends of the bow (आर्त्नी) are so called because they send forth arrows, or they are made of wood, or they never fail (आर्त्नी मर्त्यन्ती वा । मरत्यन्ती वा । मरिष्यन्ती वा—Nir.IX.39-40).

5. The father of many (daughters) and whose sons are many, clangs and clashes, having reached the field of battle. Slung on the back, the quiver, when hurled forth, conquers strifes and all the hostile armies.

The father of many daughters and sons is with reference to arrows. When exposed it smiles as it were. Or it is an onomatopoeic word (बह्वीनां पिता बहुरस्य पुत्र इतीधूनमिमेत्य । प्रस्मयत इवापा श्रियमाणः । शब्दानुकरणं वा ।

Isudhlh, quiver, is the receptacle of arrows. (इषुधिरिधूनां निधानं —Nir.IX.13).

Sankah, strife ; it is derived from √सङ्, to suffer, or from √ङ्, to scatter, preceded by the preposition सम्, (*sam*). (सङ्काः सचतेः, संपूर्वाद् वा किरतेः—Nir.IX.14. Also संकाः, सह कायन्ति जम्भावन्त इति संकाः—*Sayana* ; संकाः संशामाद्—*Daya* ; Nigh.II.17.

6. Seated on the car, a skilful charioteer guides his steeds in front of him to whatever place he likes. Admire the greatness of the bridles. From behind, the reins give direction to the mind.

Abhlisavah, bridles ; reins (reins penetrate actions, अभीलसोऽभ्यस्युवते कर्माणि—Nir.III.9 ; See X.94.7—इतोभीलस्यः ; अभीलूनां रश्मीनाम्—*Sayana* ; arms, अभीलूनां बाहुनां—*Daya*).

Rasmayah, rays ; reins (रश्मयः किरणाः—*Daya* ; रश्मयः सस्वरीवांश्चां व्याप्य वर्तमानाः पाशाः—*Sayana*).

11. She wears a beautiful wing. Deer is her tooth. When hurled, she flies girt with cow-phlegm. May the arrows grant us protection there where men run to and fro. (Nir.IX.19).

She wears a beautiful wing is with reference to the swift feathers of arrows. Her tooth is made of the horn of deer (*mrga*). Or else it is derived from √मृद्, to pursue (मृगमयोऽस्यादन्तः । मृगवतेर्घा—Nir.IX.19).

Gobhlh, from a substance obtained from cow. It also means skin and phlegm (मवापि घर्षे च स्नेह्या च—Nir.II.5 ; गोभिः जम्बडी जडि गोमयस्य । thou art girded round with skin and phlegm, be strong. VI.47.26) (गोभिः गोविकारैः स्नायुभिः । मयवा गोरिति आ नाम ; c.f. दुग्धेदुग्धे निघवा गोमयद् गोः—X.27.22—*Sayana*).

13. They strike their thighs and deal blows on their buttocks. O lashing rod, impel sagacious horses in battles. They strike their thighs, i.e. their moving thigh bones (आघ्नन्ति सानूयेषां हरणानि संश्वीनि—Nir. IX.20.) The word *Sakthi* is derived from √ सम्, to be united, the body is fixed in it. And they deal blows on their buttocks.

Asvajani, the lashing rod(अश्वजनि अश्वानां क्षेत्रि कते यया तया—*Sayana* ; अश्वानां प्रक्षेत्रि—*Daya.*).

14. Like a serpent, it encompasses the arm with its coils, protecting it from the impact of the bowstring. May the manly handguard, learned in all expedients, well protect the man from all sides.

Puman, 'man; the word is derived from √पुंस्, to crush (पुमान् पुरुषना भवति । पंगतर्वा—*Nir.* IX. 15 : पुमान् पौरुषोपेतः स्वयं पुमांसं धन्विनम्—*Sayana*).

Ruru-sirsni, the one having the head of the type of the head of a deer *ruru*, (रुरुजीर्णी सः; शिर इव शिरो वयः; गा—*Daya*.); the point of the arrow (रुरुजीर्णी रुरुशिरः । अर्धैः द्विधा कर्माणां रुरु गजदेवतः—*Savana*).

Parjanya-retase, the one whose seed or semen is *parjanya* ; the stem of the arrow formed of the *sara* (सर), reed or grass, growing in the rainy season (पर्जन्य रेतसे । पर्जन्यो रेतो यस्याः सा पर्जन्यरेताः । तस्ये पर्जन्यार्थं वृतायै । सर-काण्डस्य पर्जन्य-व्याप्तात्—*Sayana*).

Retas is also water (Nigh.I.12).

17. **Kumarah vlsikshah-iva**, the one with shaven head and like the one without the tuft or lock of hair left after shaving ; like shaven-headed boys (कुमाराः कृतपूडाकर्मानः विसिखाश्च सिखारहिता इव—*Daya.*; कुमारा मुण्डिता इव—*Sayana*).

18. **Marmam**, the tender or vital parts, susceptible to injury (वर्माणि शरीरस्यान्वीयन हेतुनवचनात्—*Daya.*; येषु स्थानेषु विटः सद्योभिद्यते तानि मर्माणि—*Sayana*).

Varmana, with armour (वर्मेन कवचेन—*Sayana* ; *Daya.*).

19. **Svab**, a relative ; a blood relation (स्वः स्वकीयः—*Daya.*; जातिः—*Sayana*).

Aranah, unfriendly (ऋणः ऋणमानः—*Sayana*) ; one who is not prepared to put up a fight (सह्यायम रहितो यथावत् सह्यायमं न करोति—*Daya.*).

Nistyah, a distant one ; a stranger (निष्ठ्यः सन्धेन वसितुं योग्यो दूरस्थः सन्,—*Daya.*; विप्रेतलो दूरे तिष्ठते—*Sayana*).

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